

CYROPÆDIA:
OR, THE
INSTITUTION
OF
C Y R U S.

By XENOPHON.

Translated from the GREEK,
By the Late Honourable
MAURICE ASHLEY Esq;

To which is prefixed,
A PREFACE, by Way of DEDICATION,
to the Right Honourable the Lady
ELIZABETH HARRIS.

V O L. II.

L O N D O N:

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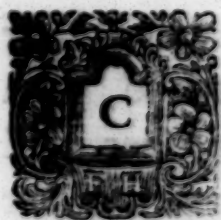
CYROPÆDIA:

OR,

Institution of Cyrus.

By XENOPHON.

BOOK V.



CYRUS then calling to him *Araspes* the *Mede*, (he that had been his Companion from a Boy, to whom he gave the *Median* Robe that he himself put off when he left *Astyages*, and departed for *Persia*,) commanded him to keep the

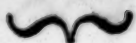
VOL. II.

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Wo-

Book V. Woman and Tent for him. This Woman was Wife of *Abradatas* King of the *Susians*. And when the Camp of the *Assyrians* was taken, her Husband was not in the Camp, but was gone upon an Embassy to the King of the *Bactrians*; the *Assyrians* had sent him to treat of an Alliance between them, for he happen'd to have contracted a Friendship with the King of the *Bactrians*. This Woman, therefore, he order'd *Araspes* to keep, till such time as he took her himself. But *Araspes* having received his Command, asked him this Question.

“ *CYRUS*, said he, have you seen
 “ this Woman that you bid me keep?
 “ No, by *Jove*, said he, I have not.
 “ But I did, said he, when we chose her
 “ for you. Indeed, when we first enter'd
 “ her Tent, we did not know her; for
 “ she was sitting upon the Ground, with
 “ all her Women-Servants round her, and
 “ was dress'd in the same manner as her
 “ Servants were; but when we look'd
 “ around, being desirous to know which
 “ was the Mistress, she immediately ap-
 “ peared

“ peared to excel all the others, tho she Book V.
“ was fitting, with a Veil over her, and 
“ looking down upon the Ground. When
“ we bid her rise, she, and all the Ser-
“ vants round her, rose. Here then she
“ excelled first in Stature, then in Strength,
“ and Grace, and beautiful Shape ; tho
“ she was standing in a dejected Posture,
“ and Tears appeared to have fallen from
“ her Eyes, some upon her Cloaths, and
“ some at her Feet. As soon as the El-
“ dest among us had said to her, take
“ courage Woman ; we have heard, that
“ your Husband is indeed an excellent
“ Man ; but we now choose you out for
“ a Man : that, be it known to you, is
“ not inferiour to him, either in Person, in
“ Understanding, or in Power ; but as we
“ think, if there be a Man in the World
“ that deserves Admiration, *Cyrus* does,
“ and to him henceforward you shall be-
“ long. As soon as the Woman heard this,
“ she tore down her Robe, and set up a
“ lamentable Cry, and her Servants cried
“ out at the same time with her. Upon
“ this, most part of her Face discovered
“ itself, and her Neck and Hands ap-

Book V. “ peared. And be it known to you, *Cy-*
 “ *rus*, said he, that I, and the rest that
 “ saw her, all thought, that never yet
 “ was produced or born of Mortals such
 “ a Woman throughout all *Asia*. And
 “ by all means, said he, you likewise
 “ shall see her.”

THE N *Cyrus* said, “ No by *Jove*
 “ not I; and much the less, if she be
 “ such a one as you say. Why so? said
 the Young Man. “ Because, said he,
 “ if upon hearing now from you that
 “ she’s handsome, I am persuaded to go
 “ and see her at a time that I have not
 “ much leisure; I am afraid that she will
 “ much more easily persuade me to come
 “ and see her again; and after that, per-
 “ haps, I may neglect what I am to do,
 “ and sit gazing at her. The Young Man
 then laugh’d, and said, “ And do you
 “ think, *Cyrus*, that the Beauty of a
 “ human Creature can necessitate one,
 “ against one’s Will, to act contrary to
 “ what is best? If this were naturally so,
 “ said he, we should be all under the
 “ same Necessity. You see, said he, how
 “ Fire

Institution of C Y R U S.

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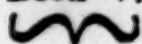
Book V.

“ Fire burns all People alike, for such is
“ the Nature of it. But of Beauties, some
“ inspire People with Love, and some
“ do not, one loves one, and another
“ another; for it is a voluntary thing,
“ and every one loves those that he
“ pleases. A Brother does not fall in
“ love with a Sister, but some body
“ else does, nor is a Father in love with
“ a Daughter, but some other Person is;
“ Fear, and the Law, is a sufficient Bar to
“ Love. If indeed, said he, the Law
“ should enjoin, that they who did not
“ eat should not be hungry, and that
“ they who did not drink should not be
“ thirsty; that Men should not be cold
“ in the Winter, nor hot in the Summer;
“ no Law in the world could make Men
“ submit to these Decisions, for by Nature
“ they are subject to these Things. But
“ Love is a voluntary Thing, and every
“ one loves those that suit him, just as
“ he does his Cloaths or his Shoes. How
“ comes it to pass then, said *Cyrus*, if to
“ love be a voluntary Thing, that one
“ cannot give it over when we will?
“ For I have seen People, said he, in

Book V. “ Tears for Grief, upon the account of
 “ Love; Slaves to those they were in
 “ love with, and yet thought Slavery a
 “ very great Evil, before they were in
 “ love; giving away many Things that
 “ they were never the better for parting
 “ with, wishing to be rid of Love, as
 “ they would of any other Distemper,
 “ and yet not able to get rid of it, but
 “ bound down by it, as by a stronger Tye
 “ of Necessity, than if they were bound
 “ in Iron Chains! They give themselves
 “ up therefore to those they love, to serve
 “ them in many odd and unaccountable
 “ Ways, yet with all their Sufferings,
 “ they never attempt making their Escape,
 “ but keep continual watch upon their
 “ Loves, lest they should escape from
 “ them.”

THE Young Man to this said,
 “ There are People, said he, indeed, that
 “ do these Things, but said he, they are
 “ miserable Wretches; and this I believe
 “ is the reason why they are always wish-
 “ ing themselves dead, as being Wretched
 “ and Unhappy, and tho there are ten
 “ thou-

“ thousand ways of parting with Life, Book V.
“ yet they don’t part with it. Just such
“ Wretches as these, are they that at-
“ tempt Thefts, and will not abstain from
“ what belongs to others, but when they
“ have plundered and stolen any thing,
“ you see, said he, that you are the first
“ that accuse the Thief and the Plunderer,
“ as reckoning Theft to be no such fatal
“ necessary Thing, and you do not par-
“ don, but punish it. So People that are
“ Beautiful do not necessitate others to
“ love them, nor to covet what they
“ ought not; but mean wretched Men are
“ impotent, I know, in all their Passions,
“ and then they accuse Love. Men ex-
“ cellent and worthy, tho they have In-
“ clinations both for Gold, fine Horses,
“ and beautiful Women, can yet with
“ ease abstain from any of them, so as
“ not to touch them contrary to Right;
“ I therefore said he, who have seen this
“ Woman, and think her very Beautiful,
“ yet I am here attending upon you, and
“ I am abroad on horseback, and in all
“ other respects I discharge my Duty.



“ BUT by *Jove*, said *Cyrus*, per-
 “ haps you retired before the time that
 “ Love naturally lays hold of a Man. ’Tis
 “ the Nature of Fire not immediately to
 “ burn the Man that touches it, and Wood
 “ does not immediately blaze out; yet
 “ still I am not willing either to meddle
 “ with Fire, or to look at beautiful Per-
 “ sons: nor do I advise you, *Araspes*,
 “ to let your Eyes dwell long upon Beau-
 “ ties; for as Fire burns those that touch
 “ it, Beauties catch hold of those that
 “ look at them, tho at a distance, and
 “ set them on fire with Love.”

“ B E easy, said he, *Cyrus*; tho I look
 “ at her without ceasing, I’ll not be so
 “ conquer’d, as to do any thing that I
 “ ought not. You speak, said he, very
 “ handsomely, guard her therefore, said
 “ he, as I bid you, and be careful of
 “ her. For perhaps this Woman, may be
 “ of service to us upon some occasion or
 “ other.” And having discoursed thus,
 they parted.

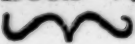
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T H E Young Man, partly by seeing the Woman to be extreamly beautiful, and by being apprized of her Worth and Goodness, partly by waiting upon her and serving her, with Intention to please her, and partly by his finding her not to be ungrateful in return, but that she took care, by her Servants, that all things convenient should be provided for him when he came in, and that he should want nothing when he was ill; by all these Means, he was made her Captive in Love; and, perhaps, what happened to him in this Case, was what need not to be wonder'd at.

T H U S were these things transacted.

B U T *Cyrus* designing that both the *Medes* and Allies should stay with him of their own accord, summon'd together all the proper Persons: and when they were met, spoke to this Effect. “ *Medes*, and
“ all you that are here present, I know
“ very well that you came with me not
“ out of any desire of getting Money,
“ nor with the thought of serving *Cyax-*
“ *ares* by it; but you were willing to
“ oblige

Book V. “ oblige me by it, and in honour to me,
 “ you resolved to undertake a March by
 “ Night, and to embark yourselves in
 “ Dangers and Hazards with me ; and if
 “ I am not very Unjust, I must acknow-
 “ ledge myself indebted to you for these
 “ things. But I don’t think I am yet
 “ able to make you a due return of them.
 “ This I am not ashamed to say. But
 “ that I will make you just returns, if
 “ you stay with me ; this, be it known to
 “ you, I should be ashamed to tell you;
 “ for I should think that it would look as
 “ if I said this only to make you the
 “ more willing to stay with me. Instead
 “ of that therefore, I say this, If you now
 “ go away in Obedience to *Cyaxares*, yet
 “ will I endeavour, if I act with Success,
 “ to deal by you in such a manner, as
 “ shall make you applaud me. For my
 “ own part, I will not go, and the *Hyr-*
 “ *canians* to whom I have given my Oath
 “ and my Right-hand, I will stand by,
 “ I will not be caught betraying them.
 “ And for *Gobryas*, who delivers us up
 “ his Fortrefs, his Territory, and his
 “ whole Force ; I will endeavour to bring
 “ it

“ it about, that he shall not repent his Book V.
“ Journey to me ; and what is above all, 
“ when the Gods so evidently deliver all
“ these Advantages into our hands, I ought
“ to reverence them, and be ashamed to
“ make a rash Retreat and abandon all.
“ Thus therefore, said he, will I act ;
“ Do you as you judge proper, and tell
“ me what your Mind is : Thus he spoke.”

A N D he, who before had said that
he was related to *Cyrus*, reply'd, “ As
“ for me, said he, O King ! (for you I
“ take to be as much by Birth and Na-
“ ture my King, as the particular Bee in
“ a Hive is born the Leader of the Bees :
“ for that One they willingly obey ;
“ where that remains, not one from thence
“ departs ; That remove, not one of
“ them is left behind ; so strong is the
“ Affection they are inspired with to be
“ governed by it. And Men seem to me
“ to be almost exactly thus dispos'd to-
“ wards you. For when you left us and
“ went into *Persia*, what *Mede*, either
“ young or old, staid behind, and did not
“ follow you, till *Astyages* made us turn
I “ back?

Book V. “ back? When you fet out from *Persia*
 “ to our Assistance, we again saw almost
 “ all your Friends voluntarily following
 “ you; and when you were desirous to
 “ undertake the Expedition hither, all
 “ the *Medes* willingly attended you;
 “ and we now stand so disposed, as that,
 “ with you, tho we are in an Enemy’s
 “ Country, we have Courage, and with-
 “ out you we are afraid even to go home.
 “ Let the rest therefore speak for them-
 “ selves, and declare what they will do.
 “ I *Cyrus*, and they that are under my
 “ Command, will remain with you, and
 “ comforted with the sight of you, and
 “ supplied by your Bounty; we will un-
 “ dergo any thing, and bear it with Bra-
 “ very.”

UPON this, *Tigranes* spoke thus;
 “ Do not at all wonder, said he, *Cyrus*, if
 “ I am silent; for my Soul, said he, is
 “ not prepared for advising you, but for
 “ executing what you command.

“ THEN the *Hyrceanian* said, “ For
 “ my part, O *Medes*! if you now
 “ go

“ go away, I should say, it were the Pleasure of some Deity, not to suffer you to be highly fortunate and happy. For what human Creature can determine for turning back when the Enemys are flying? Or when they deliver their Arms, would refuse to accept them? Or when they deliver up themselves and all that belongs to them, would refuse to receive them? Especially when we have such a Leader, as, in my opinion, and I swear it to you by all the Gods! is more pleased with doing us Good, than with enriching himself?” Upon this; the *Medes* all said thus, “ You, O *Cyrus*! have led us out, and do you, when you think it proper to retire, lead us back again with you.”

CYRUS having heard these things, made this Prayer.

“ BUT do thou, greatest *Jove*! I beg thee, grant me to exceed in good Offices, those that pay me such Honour!”

UPON

UPON this, he order'd the rest to place their Guards, and attend to the Care of themselves. But the *Persians* he order'd to take possession of their Tents; the Horse-men such as were proper for them, and the Foot such as were sufficient for the Foot; and he ordered things to be so regulated, that they who were in the Tents dispatching the Business there, should bring all Necessaries to the *Persians* in their Ranks, and see that the Horses were taken care of, that the *Persians* might have no other work to do, but the Business of War.—This Day they thus passed.

AND the next morning when they rose, they marched to join *Gobryas*. *Cyrus* marched on horse-back, as did also the *Persian* Horse-men, who were about two thousand. They who held the Shields and the Swords of these Men followed after them, being equal to them in Number. And the rest of the Army marched in order of Battle. He ordered every one to tell their new Servants, that whoever
of

of them should be seen either behind the Rear-Guard, or before the Front, or should be caught on the Out-side of those that were in their Ranks upon either Wing, should be punished. On the second Day, towards the Evening, they reached the Habitation of *Gobryas*. They saw it to be an exceeding strong Fortrefs, and that all things were provided upon the Walls, proper for a vigorous Defence, and they saw abundance of Oxen and Sheep brought under the Fortifications. *Gobryas* then sending to *Cyrus*, bid him ride round, and see where the Access was most easy, and send in to him some of those that he confided in; who having seen how things stood within, might give him an account of them. So *Cyrus*, desiring in reality to see, if the Fortrefs might be taken on any side, or whether *Gobryas* might be discovered to be false, rode round on every side, but saw every part too strong to be approached. They that *Cyrus* sent in to *Gobryas*, brought him an Account, that there was such Plenty of all good things within, as could not, (as they thought) not even in the Age of a Man, come to fail

Book V. fail the People that were there. *Cyrus* was under Concern about what all this might mean. But *Gobryas* himself came out to him, and brought out all his Men; some carrying Wine, some Meal, and others driving Oxen, Sheep, Hogs, and Goats, and of every thing that was eatable; they brought sufficient to furnish a handsome Supper for the whole Army, that was with *Cyrus*. They that were appointed to this Service, made Distribution of all these things, and they all supped. But *Gobryas*, when all his Men were come out, bid *Cyrus* enter in the manner that he thought the most safe. *Cyrus* therefore sending in before certain People to view and search into things, and a Force with them, then enter'd himself; and when he was got in, keeping the Gates open, he summon'd all his Friends and the Commanders that had attended him; and when they were come in, *Gobryas* producing Cups of Gold and Vessels of various kinds, all manner of Furniture and Apparel, Daricks without number, and magnificent things of all kinds, and at last bringing out his Daughter (who was

was astonishingly beautiful and tall, but in affliction upon the Death of her Brother) spoke thus. Book V.

“ *CYRUS*, all these Treasures I give
 “ you, and this Daughter of mine I in-
 “ trust you with, to dispose of as you
 “ think fit, but we are both of us your
 “ Supplicants. I, before, that you would
 “ be the Revenger of my Son ; and she,
 “ now, that you would be the Revenger
 “ of her Brother.”

CYRUS to this said, “ I promised
 “ you then, that if you were not false to
 “ us, I would revenge you to the utmost
 “ of my power ; and now that I find you
 “ true to us, I am under the Obligation of
 “ that Promise. And I now promise her,
 “ with the help of the Gods to perform it.
 “ These Treasures, said he, I accept, but
 “ give them to this your Daughter, and
 “ to the Man that shall marry her. But I
 “ go off with one Present from you, that I
 “ could not go off with more pleasure with
 “ the Treasures of *Babylon*, where there
 “ are abundance ; nor even with those of
 VOL. II. B the

Book V. “ the whole World, were they to be ex-
 “ changed for this, that you have now
 “ presented me with.”

GOBRYAS wondering what it should be, and suspecting that he meant his Daughter, ask'd him thus, “ *O Cyrus*, said he, what is it ? ”

THEN *Cyrus* reply'd, “ *Gobryas* !
 “ said he, it is this. I believe there may
 “ be abundance of Men, that would not
 “ be guilty either of Impiety, Injustice or
 “ Falshood, and yet because no body will
 “ throw either Treasures, or Power, or
 “ strong Fortresses, or lovely Children in
 “ their way, die before it comes to appear
 “ what they were. But you, by having
 “ now put into my hands both strong For-
 “ tresses, and Riches of all kinds, your
 “ whole Force, and your Daughter, who
 “ is so valuable a Possession ; have made
 “ me clearly appear to all Men, to be one
 “ that would neither be guilty of Impiety
 “ towards Friends that receive and enter-
 “ tain me, nor of Injustice for the sake of
 “ Treasure, nor willingly false to Faith in
 “ Compacts. This, therefore, be you as-
 “ sured,

“ fured, I will not forget, while I am a
“ juft Man, and while as fuch, I receive
“ the Applaufe of Men, but I will en-
“ deavour to make you Returns of Honour
“ in all things great and noble ; and
“ don’t be afraid of wanting a Husband
“ for your Daughter, and fuch a one as
“ fhall be worthy of her. For I have ma-
“ ny excellent Friends, and amongft them,
“ whoever it is that marries her, whether
“ he will have either as much Treasure as
“ you have given, or a great deal more, I
“ am not able to fay ; but be affured, that
“ there are fome of them, who for all the
“ Treafures you have beftow’d, do not
“ upon that account efteem you one jot the
“ more. But they are at this time my Ri-
“ vals, they fupplicate all the Gods, that
“ they may have an Opportunity of fhew-
“ ing themfelves, that they are not lefs
“ faithful to their Friends than I am, that
“ while alive they will never yield to their
“ Enemies, unlefs fome God fhould blaft
“ their Endeavours, and that for Virtue
“ and good Reputation, they would not
“ accept of all the Treafures of the *Syrians*

Book V. “ and *Assyrians* added to yours. Such
 “ Men, be you assured, are sitting here !”

GOBRYAS smiling at this, “ By
 “ the Gods ! said he, *Cyrus* ! pray shew
 “ me where these Men are, that I may
 “ beg one of them of you to be my Son.”
 “ Don’t trouble yourself, said he, it will
 “ not be at all necessary for you to enquire
 “ that of me. If you will but attend us,
 “ you yourself will be able to shew them
 “ every one to any body else.”

AND having said this, he took *Gobryas*
 by the right Hand, rose, went out, and
 brought out all that were with him ; and
 tho’ *Gobryas* repeatedly desired him to
 take his Supper within, yet he would not
 do it, but supp’d in the Camp, and took
Gobryas to sup with him. After he had
 lain himself down on a Matress, he asked
 him thus. “ Tell me, said he, *Gobryas* !
 “ whether do you think, that you, or
 “ we here, have the greatest Plenty of
 “ Furniture for Couches ? He reply’d, By
 “ *Jove* ! I know very well, that you
 “ have the Furniture of this kind in great-
 “ est

“ est abundance, and Couches too in Book V.
“ greater number ; and then your Habi-
“ tations are much larger than mine ; for
“ you have Heaven and Earth for a Ha-
“ bitation ; and Couches you have, as ma-
“ ny as there are Places upon the Earth
“ to lie on ; and for their Furniture, you
“ don’t only think that you have as much
“ of it, as there grows of Wool upon the
“ Backs of Sheep, but as much as there is
“ of Stubble and Brush-wood that the
“ Mountains and Plains produce.”

BUT *Gobryas* then supping with him for the first time, and observing the Coarseness of the Meats that were set before them, thought that they themselves lived in a much nobler manner than these People. But he afterwards considered their great Temperance ; for no disciplined *Persian* ever appeared struck with any sort of Meats or Drink, either by Eagerness in his Eyes, or by Greediness, or by any such Intenseness of Mind, as not to give the same Attention to things, as if he were not taken up in eating. But as good Horsemen by keeping themselves easy and undisturb’d on

Book V. horseback, are able at the same time to see, to hear, and to speak what is proper; so they think, that while they are at their Food, they ought to appear Discreet, and Temperate; and to be much moved with any sort of Meat, or Drink, they take to be hoggish and brutal. He considered likewise their Manner of Converse, in asking each other such Questions, as were more agreeable to be asked than not; in Jestings with each other in such a manner as was more pleasing than if let alone; and of their Sporting with each other, but so as to keep at the greatest distance from being Abusive, or from doing any thing Indecent and Ugly, and from giving one another Offence. But what seem'd to him to be above all, was, that Men engaged in Military Service should think, that none of those engaged in the same Dangers should be served with greater Plenty than others, but they reckon'd it their noblest Feast, to provide in the best manner for those that were to be their Fellow Combatants. And when *Gobryas* rose up to go to his House, he is reported to have said:

“ I T

“ IT is no longer a wonder to me,
 “ *Cyrus!* that we possess those fine Vessels,
 “ Gold and rich Habits, in greater abundance than you do ; and that we are
 “ much less deserving than you are : for
 “ we do our endeavours to obtain as many
 “ of these things as we can, and your endeavours are to make your selves the
 “ most excellent Men !” Thus he spoke ;
 and *Cyrus* said, “ Take care, *Gobryas*, to
 “ attend in the Morning with your Horse,
 “ ready in Arms, that we may see your
 “ Force, and at the same time, that you
 “ may conduct us thro’ your Territory,
 “ that we may know what we are to
 “ reckon belonging to our Friends, and
 “ what to our Enemies.”

AND having thus discoursed, they parted, each retiring to his proper Business.

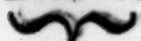
WHEN day came, *Gobryas* attended with his Horse, and led them the way. But *Cyrus*, as became a Commander, was not only attentive to his present

Book V.

March; but as he advanced, consider'd whether it was in his Power by any means to distress and weaken the Enemy, and to strengthen themselves. Calling therefore the *Hyrceanian* and *Gobryas* to him, (for he judg'd that these understood best the things that he thought it necessary for him to be informed of,) " My Friends !
 " said he, I don't think that I am in the
 " wrong, when I consult with you upon
 " the Subject of this War, as with Men
 " that are Faithful and True. For I find,
 " that it's more your Business than mine
 " to take care, that the *Affyrian* do not
 " get the better of us : I, perhaps, tho' I
 " fail in my Undertaking here, may yet
 " have a farther resource ; but if he get the
 " better, I see that all is lost for you. He
 " is indeed my Enemy ; but not out of
 " any Hatred he bears me, but because
 " he thinks it a Damage to himself that
 " we should be considerable, and this
 " was the Reason he made War upon us.
 " But you he hates, and by you, he
 " thinks himself unjustly dealt with."
 To this they both answered, " That he
 " should proceed as he intended, and as
 " con-

“ concluding, that they were convinced
 “ of what he said, and under the
 “ greatest Care and Concern for the Turn
 “ that the present State of their Affairs
 “ might take.” Here then he thus began. “ Tell me, said he, does the *Assy-*
 “ *rian* think that you are the only People
 “ at enmity with him, or do you know
 “ any body else that is his Enemy? ”
 “ Yes, by *Jove*! said the *Hyrceanian*,
 “ the *Cadusians* are his Enemies in the
 “ highest degree, and are a strong and
 “ numerous People. The *Sacians* too,
 “ that are our Borderers, and who have
 “ undergone a great many Hardships
 “ under the *Assyrian*, (for he endeavoured
 “ to subdue them as he did us.) ”
 “ Don’t you think therefore, said he,
 “ that they would both, with Pleasure
 “ fall upon the *Assyrian* in conjunction
 “ with us? ” “ With a great deal of
 “ Pleasure, said they, if they could
 “ join us.” “ What is there then between,
 “ said he, to hinder our joining? ” “ The
 “ *Assyrians*, said they, the very Nation
 “ that you are now marching thro.”

A F T E R



AFTER *Cyrus* had heard this,
 “ Well, *Gobryas* ! said he, don’t you
 “ charge this Young Man, that is now
 “ establish’d as King, with great Pride,
 “ and Insolence of Temper ? ” “ Yes, said
 “ *Gobryas*, for I have suffered by him
 “ accordingly.” “ And has he then, said
 “ *Cyrus*, been so only to you ? or has he
 “ been so to others besides ? ” “ By *Jove* !
 “ said *Gobryas*, to many others. But
 “ what need I mention the Wrongs he
 “ has done to the Inconsiderable ! There’s
 “ one Man abundantly more power-
 “ ful than myself, whose Son being
 “ his Companion, as mine was, and
 “ drinking with him at his own House,
 “ he took and castrated ; because, as
 “ some say, his Courtizan had commend-
 “ ed him as a handsome Man, and
 “ pronounced that Woman happy that
 “ was to be his Wife. But, as he him-
 “ self now says, it was because he had
 “ made an attempt upon his Courtizan.
 “ This Man is now an Eunuch, and since
 “ the Death of his Father holds that Go-
 “ vernment.” “ Don’t you think therefore,
 “ said

“ said he, that this Man would see us with
“ pleasure, if he thought we would sup-
“ port him ?” “ I know it very well, said
“ *Gobryas*. But to come at the sight of
“ him, *Cyrus*, is a difficult matter.” “ How
“ so ! said *Cyrus*.” “ Because if any one
“ has a mind to join him, one must pass by
“ *Babylon* itself.” “ And what Difficulty
“ then is there in this ?” “ The Difficulty by
“ *Jove* ! said *Gobryas*, is, that the Forces
“ that belong to that Place alone, I know to
“ be much greater than those you have at
“ present with you, and be assur’d, that
“ the *Assyrians* are now less forward, than
“ before, to bring you Arms and Horses,
“ for this reason, that your Force appears
“ to be but little to those that have had a
“ view of it : and the Discourse of this has
“ been already much spread abroad a-
“ mong them. So it seems to me, said he,
“ to be best for us to be upon our guard,
“ and cautious as to our March.”

CTRUS, hearing this from *Gobryas*,
spoke to him in this manner :

“ IN

“ IN my opinion, *Gobryas*! you say
 “ very well, when you bid us take the
 “ safest course we can, with respect to our
 “ March; and therefore, upon confide-
 “ ration, I am not able to find, that any o-
 “ ther March is safer for us, than that to
 “ *Babylon* itself; if the principal Strength
 “ of the Enemy lies there. For you say,
 “ they are very numerous; and if they are
 “ in heart, then I say they will be terrible
 “ to us. By not seeing us, therefore, and
 “ by imagining that it is our fear of them
 “ that keeps us from appearing; be assu-
 “ red, said he, that they will be released
 “ from the Fear that has been upon them:
 “ Courage will spring up in its stead, and
 “ a Courage that will be so much the
 “ greater, as they are the longer without
 “ seeing us. If we march instantly up to
 “ them, we shall find many of them la-
 “ menting for those that we have killed,
 “ many still bound up, by reason of the
 “ Wounds they received from our People,
 “ and all of them still well remembring
 “ the Boldness of this Army, as well as
 “ their own Misfortune and Flight. And
 be

“ be assured, *Gobryas* ! of this besides,
“ that a Multitude, when they are in
“ heart, raise in themselves such a Cou-
“ rage, as nothing can withstand, but
“ when they are in fear, they bring up-
“ on themselves such a Terror, as is the
“ greater and strikes upon them so much
“ the more, as they are the more in number.
“ For it falls upon them, increased by
“ numerous Stories of Misfortune ; and
“ gathers to a head from many unhappy Cir-
“ cumstances, and from Multitudes of de-
“ jected and astonish’d Looks. So that it
“ grows to such a height, that it is no easy
“ matter, either to suppress it by any Dis-
“ course, or to raise a Spirit by leading to
“ the Enemy, or to nurse up a Courage
“ by retreating ; but the more you ex-
“ hort them to confidence, they imagine
“ themselves to be in so much the more
“ dangerous Circumstances. And now let
“ us examine strictly into this Particular
“ farther. And, indeed, if Victories from
“ henceforward, are Acts to be perform’d
“ only by that Party that can reckon the
“ greatest Numbers, you are in the right
“ to fear for us, and we are in reality in
dan-

Book V. “ dangerous Circumstances. But if En-
 “ gagements, as heretofore they have been,
 “ are still decided by good Combatants,
 “ you will not be at all in the wrong to
 “ be of good heart ; for, with the help
 “ of the Gods ! you will find more a-
 “ mongst us, that are forward to engage,
 “ than amongst them. And that you may
 “ be still more in heart, consider this ;
 “ That the Enemies are at this time much
 “ weaker than they were before they
 “ were beaten by us, and still weaker than
 “ when they fled from us ; but we are more
 “ in vigour since we have been victo-
 “ rious, and stronger since you have
 “ joined us. For do not still think con-
 “ temptuously of your People, now that
 “ they are with us ; for be assured, *Go-*
 “ *bryas*, that they that attend the Victorious,
 “ follow with confidence : Nor let this
 “ escape your Notice, said he, that the
 “ Enemy is now at full liberty to see us ;
 “ but we cannot by any means make our
 “ Appearance with greater Terror to them,
 “ than by our marching up to them. As
 “ this therefore is my fix’d Opinion, do
 “ you lead us directly the way to *Baby-*
 “ *lon.*” SO



SO marching on, they reached the Boundaries of *Gobryas's* Territory upon the fourth Day. When he was got into the Enemy's Country, he took the Foot to himself, and as many of the Horse as he thought proper, and formed them. The rest of the Horse he sent out upon Excursions; he ordered them to kill those that were in Arms, but to bring the rest to him, together with whatever Sheep or Cattle they should take. He ordered out the *Persians* likewise upon this Service, with the others; and many of them returned, after having got Falls from their Horses, but many of them brought off considerable Booty. When the Booty arrived, and that he had called together the Commanders of the *Medes* and *Hyrceanians*, together with the Alike-honoured, he spokethus:

“ *GOBRTAS*, my Friends! has entertained us all with good Things in great abundance: Therefore, said he, after having taken out what is due to the Gods, and what will be sufficient for the Army, if we should give the Remainder of the Booty

Book V. “ Booty to him, we should do a handsome
 “ Thing, by making it immediately ap-
 “ pear, that we endeavour in Benefits to
 “ exceed our Benefactors.”

WHEN they had heard this, they all
 commended and applauded it, and one of
 them spoke thus : “ This we will do, Cy-
 “ rus ! said he, by all means ; for I be-
 “ lieve, said he, that *Gobryas* took us for
 “ beggarly People, because we came not
 “ with *Daricks* in abundance, and do not
 “ drink out of golden Cups ; but if we do
 “ this that you propose, he may then un-
 “ derstand that it's possible to be generous
 “ even without Gold.” “ Go then, said he,
 “ and having delivered to the Mages what
 “ is due to the Gods, and taken what is
 “ sufficient for the Army, call *Gobryas*
 “ and give him the Remainder.”

SO these Men having taken as much as
 was proper, gave the rest to *Gobryas*. Up-
 on this, he marched on to *Babylon* itself,
 making the same Disposition as when he
 fought. And the *Assyrians* declining to
 come out against him, *Cyrus* commanded
 Go-

Gobryas to ride on before, and to declare that if the King were willing to come out, and fight for his Territory, he would fight him ; but if he would not defend his Territory, that then of necessity he was to submit to his Conquerors. *Gobryas* riding on as far as it was safe, notified these things. And the other sent out one to return him an Answer, in this manner.

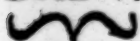
“ *GOBRYAS*, your Sovereign says
“ to you thus. That I have killed your
“ Son, I do not repent ; but I repent that I
“ have not killed you likewise ! If you
“ would fight, come hither upon the thir-
“ tieth Day from hence ! we are at this
“ time not at leisure, for we are yet em-
“ ployed in our Preparations.”

THEN *Gobryas* said, “ May that
“ Repentance never quit you ! for it’s
“ plain I am a Torment to you, from the
“ moment that this Repentance takes
“ place.”

GOBRYAS brought back the Mes-
sage from the *Assyrian* ; and *Cyrus* having
VOL. II. C heard

Book V. heard it, drew off the Army, and calling
Gobryas to him; “ Tell me, said he, did
“ not you say, that you thought a certain
“ Person who had been castrated by the
“ *Assyrian*, would take part with us ? ”
“ I think I know it very well, said he, for
“ he and I have often conferred together
“ with great freedom.” “ When you
“ think it proper therefore, do you go to
“ him. And in the first place you must
“ manage, so, as to know what he says
“ upon the Subject, and when you have
“ conferred with him, if you find him in-
“ clined to be our Friend, you must then
“ contrive, that his Friendship for us may
“ be kept concealed : For no one can by
“ any other means do greater Service to
“ his Friends in War, than by appearing
“ to be their Enemy ; nor can he by any
“ other means do greater Mischief to his
“ Enemy, than by appearing to be their
“ Friend.” “ I know indeed, said *Gobryas*, that *Gadatas* would pay any
“ price, to do some considerable Mischief
“ to the *Assyrian* King : But then we must
“ consider what it is that he can do.” “ Tell
“ me, then, said *Cyrus*, that Fortrefs !
“ that

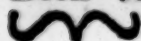
“ that lies upon the Frontier of this Coun-
 “ try, and that you say was built as a
 “ Barrier and Defence to it, in War a-
 “ gainst the *Hyrceanians* and *Sacians*, do
 “ you think, said he, that the Commander
 “ of it would admit the Eunuch into it, if
 “ he came thither with his Forces.” “ Cer-
 “ tainly, said *Gobryas*, if he came unsus-
 “ pected as now he is.” “ Therefore, said
 “ he, he would stand the clearest from all
 “ Suspicion, if I should fall upon the
 “ Places that are in his possession, as in-
 “ tending to make myself master of them,
 “ and he should act with his Forces a-
 “ gainst me ; if I should take something
 “ of his, and he on the other side should
 “ take either some others of our People, or
 “ some of those Messengers that I send to
 “ such People as you say are Enemies to
 “ the *Assyrian*, and if the People so ta-
 “ ken, declare that they were going to get
 “ Forces, and to fetch Ladders for the At-
 “ tack of the Fortrefs, and if the Eunuch
 “ then pretend, that upon hearing these
 “ things, he attended him with intention
 “ to give him an account of them.” —



THEN *Gobryas* said, “ If these things
“ are thus transacted, I know very
“ well, that he would admit him, and
“ would beg him to stay till you were
“ gone.” “ And then, said *Cyrus*, if he
“ were once got in, could not he give up
“ the Fortrefs into our hands ?” “ Very
“ probably, said *Gobryas*, if he prepared
“ Matters within, and you brought a con-
“ siderable Strength upon them from with-
“ out.” “ Go then, said he, and after you
“ have given him your Instructions and
“ accomplish’d these Matters, endeavour to
“ be here with us again : But as for his Se-
“ curitys of our keeping Faith with him, I
“ desire you would neither mention, nor
“ intimate to him any greater than those
“ that you yourself received from us.”

UPON this, *Gobryas* went his way.
The Eunuch seeing him, with great plea-
sure consented in every thing, and settled
with him the things that were proper to be
done.

AND



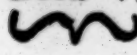
AND when *Gobryas* brought back an Account, that the whole Business of his Errand was firmly settled and agreed with the Eunuch, then the next day, *Cyrus* fell in upon him. *Gadatas* defended himself against the Attack ; the Place that *Cyrus* took was that that *Gadatas* had appointed : Of the Messengers that *Cyrus* sent, directing them before-hand which way they should go, some *Gadatas* suffer'd to escape, that they might bring Forces and fetch Ladders : But those that he took, he put to the Torture before a great many People, and when he had heard what they declared to be the Business they went about, he immediately prepared all things and marched in the Night as intending to go and give an Account of it. To conclude, he was trusted, and he enter'd the Fortrefs as an Assistant, in the Defence of it ; for a while he concurr'd with the Governor in all Preparations, as far as he was able ; but when *Cyrus* came up he seiz'd the Fortrefs, making the Prisoners he had

Book V. taken from *Cyrus* his Assistants in the
Work.

WHEN this was done, the Eunuch *Gadatas* having settled Matters within, came out immediately to *Cyrus*, and having paid him his Adoration in the accustom'd manner, he said——
“Happiness ! O *Cyrus*, and Joy to
“you !” “I have it, said he, already,
“for, with the help of the Gods ! you
“not only bespeak Joy to me, but you ob-
“lige me to rejoice : For be assured,
“said he, I take it to be a Thing of great
“Importance, to leave this Place to my
“Friends and Allies in these Parts. Your
“having of Children, *Gadatas*, is what
“the *Affyrian* it seems has taken from
“you, but the power of acquiring Friends
“he has not deprived you of ; and be as-
“sured, that by this Action, you have
“made Friends of us, who will endea-
“vour if we are able to be as good Sup-
“ports to you, as if you had Sons or
“Posterity.”—— Thus he spoke.

UPON

UPON this, the *Hyrceanian*, who had just got notice of what had happen'd, ran to *Cyrus*, and taking him by the right Hand, said, ——— “ O how
 “ great a Blessing, *Cyrus*, are you to
 “ your Friends ! what a Debt of Gra-
 “ titude and Thanks do you bring me
 “ under to the Gods, for having uni-
 “ ted me to you !” “ Go then present-
 “ ly, said *Cyrus*, and take possession of
 “ the Place you are so pleased with me
 “ for ; and dispose of it in such a manner
 “ as it may be of most advantage to
 “ your own Nation, and to our other
 “ Allys, but chiefly, said he, to *Ga-*
 “ *datas* here, who has taken it and de-
 “ livered it up to us.” “ Therefore, said
 “ the *Hyrceanian*, when the *Cadusians*,
 “ the *Sacians* and my Countrymen are
 “ come, shall we call in this Man too,
 “ that all we who are concern'd, may
 “ consult in common how we may
 “ make use of this Fortrefs to the best
 “ advantage ?” *Cyrus* applauded the
 Proposal, and when all that were con-

Book V.  cerned in the Affair of this Fortrefs were met, they jointly determined that it should be kept by thofe who had an advantage by its being in their Intereft ; that it might be a Bulwark and Defence to them and their Rampart againft the *Affyrians*.

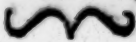
W H E N this was done, the *Cadufians* engaged with much more Readinefs and Zeal in the Service, as did likewise the *Sacians* and *Hyrceanians* ; and from that time, there was formed an Army of *Cadufians*, confifting of twenty Thoufand Shield-Men, and four Thoufand Horfe ; of *Sacians*, an Army confifting of ten Thoufand Bowmen on Foot, and two thoufand on Horfeback ; The *Hyrceanians* fent out all the Foot that they were able, and filled up their Horfe to the number of two Thoufand. For moft of their Horfe were at firft left behind, becaufe the *Cadufians* and *Sacians* were Enemies to the *Affyrians*. And all the time that *Cyrus* lay employed about the regulating this Fortrefs, many of the *Affyrians* in thofe parts brought Horfes, and many brought

brought Arms, being afraid of all their Neighbours. Book V.

UPON this, *Gadatas* comes to *Cyrus*, and tells him, that there were Messengers arrived, who told him, “ That the *Assyrian*, when he was informed of what had passed in the Affair of the Fortrefs, was extreamly incensed, and made preparations to fall in upon his Territory. Therefore *Cyrus*, if you would dismiss me, I would endeavour to save my Places of Strength; of the rest I make less Account.” Then *Cyrus* said, “ If you set out now, when shall you be at home?” And *Gadatas* said, “ I shall sup in my own Territory the third Day.” “ And do you think, said he, that you will find the *Assyrian* already there?” “ I know very well said he that I shall, for he will make so much the more haste, as he thinks you to be at the greater Distance. And in how many Days said *Cyrus*, might I get thither with the Army?” To this *Gadatas* said, “ O my Sovereign, you have
“ a

Book V. “ a very great Army, and you would not
 “ be able to reach my Habitation in less
 “ than six or seven Days ; do you then,
 “ said *Cyrus*, go your way as soon as you
 “ can, and I will march with all pos-
 “ sible dispatch.”

GADATAS then went his way,
 and *Cyrus* called together all the Com-
 manders of his Allys, and he seemed now
 to have a great many, and full of Cou-
 rage: and in their Presence, he spoke to
 this effect.—“ Friends and Allys! *Ga-*
 “ *datas* has performed such things, as we all
 “ judge to be of very great value to us, and
 “ this before he has received the least
 “ Advantage whatever at our hands. It
 “ is reported, that the *Affyrian* is now
 “ fallen in upon his Territory; with de-
 “ sign, as is evident, both to be revenged
 “ of him, because he thinks himself to have
 “ been highly injured by him, and perhaps
 “ he considers with-all, that if they that
 “ revolt to us receive no hurt or damage
 “ from him, and if they that take part
 “ with him, are destroyed by us, he must
 “ pro-

“ probably very soon have no body that Book V.
 “ will stand by him. Therefore, Friends! 
 “ we shall do, in my Opinion, a very
 “ handsome thing, if we yield our As-
 “ sistance, with readiness and zeal, to
 “ *Gadatas*, a Man who has been our Be-
 “ nefactor; we should besides do an Act
 “ of Justice, by discharging a Debt of
 “ Gratitude, and in my opinion, we
 “ should at the same time do what would
 “ be of advantage to ourselves: for if we
 “ make it appear, that we endeavour to
 “ outdo in Injuries, those that are injuri-
 “ ous and hurtful to us, and to exceed
 “ our Benefactors in good Services; it’s
 “ probable; that by means of such a Con-
 “ duct, many will be willing to be
 “ Friends to us, and no body will desire
 “ to be our Enemy. But if we appear
 “ neglectful of *Gadatas*, in the Name of
 “ all the Gods! with what Arguments
 “ can we persuade others to do us any
 “ Kindnesses? How can we dare to com-
 “ mend our selves? and how can any of
 “ us possibly look *Gadatas* in the face,
 “ if we are outdone by him in good Of-
 “ fices? we who are so many, by him
 “ who

Book V. “ who is a fingle Man, and a Man in
 “ fuch Circumftances.”

THUS he fpoke, and they all highly approved it.—“ Come on, then, faid he, “ fince you agree with me in Opinion. Let “ every Man of us leave with the Carriages “ and with the Beafts of burthen, all thofe, “ that are the propereft to march with “ them, and let *Gobrias* command and “ conduct them ; for he is skill’d in the “ Roads, and able in every other refpect. “ Let us march with the beft of our Men “ and Horfe, taking Neceffarys with us “ for three days. And the lighter and “ more frugal Provifion we make, the “ pleasanter fhall we dine and fup ; and “ the pleasanter fhall we fleep on the “ days that follow after. Now let our “ March be in this manner ; let *Chry- “ fantas*, in the firft place, lead thofe, “ that wear Corfelets, with all the Cen- “ turions in Front, fince the Way is level “ and open ; and let each Century march “ one by one in a Line : for by keeping “ in clofe Order, we fhall march with the

“ more Dispatch and the more Safety. And
 “ ’tis for this Reason, that I order those that
 “ have Corselets, to lead ; because they
 “ make the heaviest part of the Army ;
 “ and when the heaviest lead the way,
 “ of necessity all the lighter follow with
 “ ease: but when the lighter and nimbler
 “ part leads in the Night, it is not at all to
 “ be wonder’d at, that the Forces disperse ;
 “ for the Body that is at the Head runs off
 “ from the rest. After these, said he,
 “ let *Artabazus* lead the *Persian* Shield-
 “ Men and Archers : After these let *An-*
 “ *dranicas* the *Mede* lead the *Median*
 “ Foot : After these, *Embas*, the *Arme-*
 “ *nian* Foot : After these, *Artuchas*,
 “ the *Hyrceanians* : After these, *Tham-*
 “ *brydas*, the *Sacian* Foot : After these,
 “ *Damatas*, the *Cadusians*. Let all
 “ these lead with their Centurions in
 “ Front, and with their Shield-Men upon
 “ the Right, and their Archers upon the
 “ Left of their own oblong Bodies ; for
 “ by marching in this manner, they are
 “ the more ready for Service. After
 “ these, said he, let the Baggage-Servants
 “ of the whole Army follow. Let their
 “ Com-

Book V. “ Commanders take care of them all, that
 “ they have all things ready put up be-
 “ fore they sleep ; that they attend
 “ early in the Morning in their appointed
 “ Posts, and follow in an orderly manner.
 “ After the Baggage-Servants, said he,
 “ let *Madatas* the *Persian* lead the
 “ *Persian* Horse, and let him likewise
 “ have the Centurions of Horse in Front ;
 “ and let the Centurion lead his Century
 “ in a Line one after another, in the same
 “ manner as the Officers of Foot. After
 “ these, let *Rambacas* the *Mede* lead
 “ his Horse in the same manner. After
 “ these, do you *Tigranes* lead your own
 “ Horse : and so the rest of the Com-
 “ manders of Horse, the Horse that each
 “ of them joined us with. After these,
 “ let the *Sacians* march, and the *Cadu-*
 “ *sians* as they came in to us the last ;
 “ so let them bring up the Rear of the
 “ whole Army. And do you *Alceuna*,
 “ that command them, take care to be
 “ in the Rear of all, and don’t suffer any
 “ to be behind your Horse. And do you
 “ Commanders, and all you that are wise,
 “ take care to march silently ; for it is
 “ by

“ by means of the Ears rather than the
 “ Eyes that all things must of necessity
 “ be discovered and transacted in the
 “ Night. And to be put into Disorder, is
 “ a thing of worse consequence than in
 “ the Day and more difficult to be re-
 “ covered. For this Reason, Silence
 “ must be practised, and Order preserved.
 “ And when you are to settle the Night-
 “ Watches, you ought always to make
 “ them as short, and as many as is possi-
 “ ble, that much watching upon the Night-
 “ Guard may not exhaust and disable
 “ any one for the March; and when the
 “ time comes for marching, the Signal
 “ must be given by the Sound of the
 “ Horn. And do you all attend ready upon
 “ the Road to *Babylon*, each of you with
 “ all things proper. And let him that ad-
 “ vances before, always exhort the Man
 “ behind him to follow.”

• UPON this, they went to their
 Tents, and in going discoursed among
 themselves how great a Memory *Cyrus*
 had, and how he gave his Orders naming
 all the Persons that he gave Directions to.

This

Book V. This *Cyrus* did out of his great Care and Exactness; for he thought it very strange, that mean Artificers should each of them know the Names of the Tools belonging to their Art; and that a Physician should know the Names of all the Medicines and Instruments that he uses; but that a General should be such a Fool, as not to know the Names of the Commanders that are under him, and that he must necessarily use as his Instruments. And whenever he had a mind to possess himself of any thing, or to preserve it. when he had a mind to raise Courage, or to strike a Terror, or when he had a mind to do Honour to any one, he thought it became him to call the Men by their Names. And he was of opinion, that they who thought themselves known to their Commander, would be the more desirous to be seen performing some noble Action, and more zealous to abstain from doing any thing that was base. He thought it very foolish, when one had a mind that any thing should be done, to give Orders as some Masters in their private Families give theirs; Let some body
go

go for Water ! Let some body cleave the Wood ! for when such Orders were given, he thought that all look'd one upon another, and that no body dispatched the thing that was ordered ; and that all were in fault, yet no body was ashamed or afraid, because the blame was shared amongst several. For these Reasons he named all the Persons when he gave his Orders. This was *Cyrus's* Judgment in this matter.

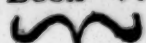
THE Soldiers having taken their Suppers, settled their Watches, and put up all things that were proper, went to Rest. When it was midnight, the Signal was given by the sound of the Horn ; and *Cyrus* having told *Chrysantas* that he would wait in the Road upon the Front of the Army, went off taking his Servants with him. In a short time after, *Chrysantas* came up at the Head of those that wore Corselets. *Cyrus* therefore giving him Guides, ordered him to march gently on till a Messenger came to him ; for they were not yet all upon the March. He standing in the same Place, dismissed away in order, those that came up, and sent off

Book V. to call forward those that were dilatory.

When they were all upon the March he sent certain Horsemen to *Chrysantas*, to tell him, that all were now upon the March. Lead on therefore with more dispatch ! He himself on horseback putting forward towards the Van-front, observed at leisure the several Bodys, and those that he saw marching orderly and silently he rode up to, and enquired who they were ; and when he was informed he commended them : but if he perceived any of them to be tumultuous, he enquired into the Cause of it, and endeavour'd to allay the Disturbance.

THERE is only one part of his Care in the Night, that has been omitted ; which is, that at the Head of the whole Army, he sent out certain light and expeditious Foot, not many in number, that *Chrysantas* was to keep within the reach of his Eye, and who were to keep *Chrysantas* within the reach of theirs ; who getting notices of things by the Ear, or if by any other means able to receive any Intelligence, were to signify to *Chrysantas* what the occasion seemed to require. There was
one

one Commander over them, who kept them in order, and notified what was worthy of Notice, and what was not so, he gave no disturbance by the telling. And thus he marched in the Night.

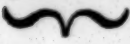
Book V.


BUT when it was Day, he left the *Cadusian* Horse with the *Cadusian* Foot ; because they marched the last, and that they might not march naked without Horse. But the rest of the Horse he order'd to push forward to the Front, because the Enemy were before them, and that in case any opposed him, he might meet and engage them with his Forces in order under him ; and that if any were seen flying, he might be in the greatest readiness for the Pursuit. And he had always ready in order, both those that were to pursue, if Pursuit were proper, as well as those that were to remain by him ; but the general Order of the Whole he never suffer'd to be broke. Thus *Cyrus* led the Army. He himself was not always in the same Station, but riding about here and there kept viewing, and where any thing was deficient took care of it.



THUS did *Cyrus's* Men march. But a certain Person, one of Authority and Consideration, belonging to *Gadatas's* Body of Horse, as soon as he saw that he had revolted from the *Assyrian*, concluded that if any misfortune happen'd to *Gadatas*, he himself might obtain from the *Assyrian* all that belong'd to *Gadatas*. So he sent one of the most trusty of his People to the *Assyrian*. And he ordered the Man that went, if he found the *Assyrian* Army already in *Gadatas's* Territory, to tell the *Assyrian*, that if he would form an Ambuscade, he might take *Gadatas* and all that were with him. He order'd the Man to tell what Force *Gadatas* had, and that *Cyrus* did not go with him. And he told him the Road that he intended to take. Besides, that he might be the more readily trusted, he sent orders to his Servants, to deliver up to the *Assyrian* the Fort that he had the possession of in the Territory of *Gadatas*, and all that was in it. He said that he would come himself, and if he was able, it should be after he had killed *Gadatas*; but if he could not
do

do that, it should be to attend upon the *Assyrian* for the future. When the Person appointed for this Service, having rode with all possible speed, was come to the *Assyrian*, and had declared the Purpose of his coming, the *Assyrian*, having heard it, immediately seized the Fort; and having a great Force both of Horse and Chariots, he lay in Ambuscade in certain Villages that stood very close together. *Gadatas*, as soon as he approach'd these Villages, sent some People to examine and make discovery. The *Assyrian*, when he found these Discoverers approaching, order'd two or three Chariots and a few Horse to quit their Post and betake themselves to flight, as being terrified and but few in Number. The Discoverers themselves as soon as they saw this, pursued; and made Signs to *Gadatas*. He being thus deceiv'd, pursued with all his might. The *Assyrians*, when they thought *Gadatas* within reach of being taken, broke out from their Ambuscade. They that were with *Gadatas* seeing this, fled; as was natural for them to do: the others likewise, as was natural, pursued. Upon this, the Contriver of this


 Affair against *Gadatas*, struck at him, but missed the mortal Blow, hit him upon the Shoulder and wounded him; and having done this he made off to join the Pursuers. When it was known who he was he pressing his Horse on with a great deal of zeal in company with the *Assyrians*, attended the Pursuit with the King. 'Tis plain that upon this occasion, they that had the slowest Horses were taken by those that had the fleetest. And all *Gadatas's* Horse having before been harassed by their march were quite spent. When they saw *Cyrus* advancing with his Army, one must needs think they made up to them with as much Joy and Pleasure, as if they were entering a Harbour after a Storm.

CYRUS was at first astonished, but when he understood what the matter was, he led the Army forward in order during the whole time that all these Men that faced him were riding up towards him. But when the Enemy understanding how things were turned and fled, then *Cyrus* commanded those that were appointed to that purpose to pursue. He him-

himself followed with the rest, in the manner that he thought proper. Upon this occasion several Chariots were taken, some by means of the Drivers falling off and this partly by being overturned, partly by other means, and some were taken by being intercepted by the Horse: and they killed a great many, and amongst them the Man that struck *Gadatas*. Of the *Assyrian* Foot that were besieging the Fortrefs of *Gadatas*, some fled to the Fort that had revolted from *Gadatas*, and some escaped to a considerable City that belonged to the *Assyrian* and whither the *Assyrian* himself with his Chariots and Horses fled.

CYRUS having done this, retired into the Territory of *Gadatas*, and having given his Orders to the proper Persons upon the subject of the Prisoners, he presently went to see how *Gadatas* was of his Wound; and as he was going, *Gadatas* met him with his Wound already bound up. *Cyrus* was pleased at the sight of him, and said, " I was going to see how " you did." " And I, by the Gods ! said

Book V. “ *Gadatas*, was going again to view the
 “ outward Form of the Man who has such
 “ a Soul ! you who are not, that I know, in
 “ any manner of need of me, who never
 “ promis’d to do these things for me ; who,
 “ as to your own particular, never re-
 “ ceived any Benefit whatever from me ;
 “ and only because I was thought to have
 “ done a Service to your Friends, have
 “ so affectionately assisted me. So that as
 “ far as I was concern’d my self, I had
 “ now perished, but am by your means
 “ saved. By the Gods ! *Cyrus* ! if I was
 “ the same that I was originally, and
 “ were in the Condition of having Chil-
 “ dren, I don’t think that I could ever
 “ have a Son so affectionate to me. For I
 “ know this present King of the *Assyrians*
 “ particularly to have been the Cause of
 “ more Affliction to his Father, than he
 “ can be now to you and many other Sons
 “ the same.”

TO this *Cyrus* said, “ Now, *Gadatas* !
 “ do you admire me, and pass by a much
 “ greater Wonder !” “ And what is that ?”
 said *Gadatas*. “ That so many *Persians*,
 “ said

“ said he, have been so diligent in your
“ Service, so many *Medes*, so many *Hyr-*
“ *canians*, as well as all these *Armenians*,
“ *Sacians* and *Cadusians*, here present.”
Then *Gadatas* made this Prayer. “ O
“ *Jove!* may the Gods bestow many
“ Blessings upon them, but most upon
“ him who is the cause of their being
“ such Men! And that we may hand-
“ somely entertain these Men that you
“ commend, *Cyrus!* accept these Pre-
“ sents of Friendship, which are such as I
“ am able to tender you.” At the same
time he brought him great abundance
and variety of things, that he might make
a Sacrifice, if he pleased, or entertain the
whole Army suitably to things so nobly
performed, and so happily succeeding.

MEAN while, the *Cadusian* still
made the Rear-Guard, and had no share
in the pursuit; but being desirous to per-
form something himself that was conspi-
cuous, he made an Excursion into the
Territory of *Babylon*, without communi-
cating it, or saying any thing of it to *Cyrus*.
But the *Assyrian*, from that City of his,
I whither

Book V.

whither he had fled, and with his Army entirely together, and in order, coming up with the Horse of the *Cadusian* that were dispers'd, as soon as he knew them to be the *Cadusians* alone, attacks them, kills their Commander and a great many others, takes a great many Horses, and takes from them the Booty that they were carrying off. The *Assyrian* then, after having pursued as far as he thought it safe, turned back, and the *Cadusians* made their Escape to the Camp, where the first of them arrived towards the Evening.

CYRUS, as soon as he perceived what had happen'd, went and met the *Cadusians*, and of all that he saw wounded, some he took and sent to *Gadatas*, that they might be taken care of, and others he lodged together in Tents, and took care that they had all things necessary, taking some of the *Persian* Alike-honoured to be his Assistants. For upon such Occasions, Men of Worth are willing to bestow their Joint pains. He evidently appeared to be extremely afflicted ; so that while others

others were taking their Suppers, when the time for it was come; *Cyrus*, attended by Servants and Physicians, willingly left no one neglected, but either saw with his own Eyes, or if he could not dispatch all himself, he was observed to send others to take that Care upon them. Thus then they went to rest.

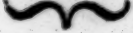
Book V.

AS soon as it was Day, having made Proclamation, that the Commanders of the other Nations, and all the *Cadusians* in general, should assemble; he spoke to this Effect.——“ Friends and Allyes!
“ The Misfortune that has happen’d to us,
“ is what Human Nature is liable to; for
“ in my Opinion it is not to be wonder’d
“ at, that being Men, we should be guilty
“ of Error. However, we are not unworthy of reaping some Advantage by
“ this Accident, and that is, to learn,
“ never to separate from the Whole, a
“ smaller Force than that of the Enemy.
“ Yet I do not say, said he, that we are
“ never to march, where ’tis proper, with
“ a part even yet less than the *Cadusian*
“ marched with, upon this Occasion. But
“ if

Book V. “ if a Man march, after having concerted
“ matters with another, who is able to
“ support him, he may indeed be de-
“ ceived; but he that remains behind, by
“ deceiving the Enemy, may turn them
“ to another part, and out of the way of
“ those that have march’d off; ’tis possible
“ for him to procure Safety to his Friends
“ by giving other Employment to his
“ Enemys. And thus he that separates,
“ does not become entirely disjoined, but
“ remains annexed to the main Strength
“ of the Whole. He, on the other side,
“ that marches off without giving any
“ Information whither it is that he is going,
“ is in the same Case, as if he made war
“ alone. But, said he, if it please God !
“ it shall not be long before we have our
“ Revenge of the Enemy, in return of this.
“ And as soon as ever you have dined,
“ I will lead you out to the place where
“ this Affair was transacted; we will bury
“ our Dead, and at the same time, if it
“ please God ! we will let the Enemy see
“ Men superior to themselves, upon the
“ very place, where they think they have
“ been victorious; that they may not look
with

“ with Pleasure upon that Spot of Ground
 “ where they butchered our Fellow-Com-
 “ batants. If they will not come out to
 “ us, we will burn their Villages and de-
 “ stroy their Country, that they may not
 “ be delighted upon viewing what they
 “ themselves have done, but be afflicted
 “ at the Sight of their own Misfortunes.
 “ Let the rest then, said he, go take their
 “ Dinners, and do you *Cadusians* ! first go
 “ your ways, and choose you a Comman-
 “ der according to your Usage, who,
 “ with the Help of the Gods ! and together
 “ with us, shall take care of you in what-
 “ ever may be wanting to you ; and when
 “ you have made your Choice and taken
 “ your Dinners, then send the Person you
 “ have chosen to me.”

THESE Men did accordingly : And
Cyrus, when he had led out the Army,
 and placed the Person who was cho-
 sen by the *Cadusians* in his Station,
 order'd him to lead his Body of Men near
 to himself, “ that if we are able, said
 he, “ we may recover the Courage of the
 “ Men.” So they marched, and coming up
 to

Book V.  to the place, they buried the *Cadusians*, and laid the Country waste: And having done this, and supplied themselves with Necessarys out of the Enemys Country, they again retreated into the Territory of *Gadatas*.

BUT then considering, that they who had revolted to him, being in the Neighbourhood of *Babylon*, would suffer severely, unless he himself was always at hand: He therefore commanded all those of the Enemy that he dismissed, to tell the *Assyrian*, that he himself sent a Herald to declare to him, “ that he was ready to let the Labourers that were employed in the Culture of the Lands alone, and not to do them any Injury ; if he, on the other Side, would allow such Labourers as belonged to those that had revolted to himself, to go on with their Work ; and indeed, said he, if you are able to hinder them, you will hinder but a few, for the Land that belongs to those that have revolted to me, is but little ; and on the other side, I should allow a great quantity of Land to be cultivated
“ for

“ for you. Then at the time of gather-
 “ ing the Crop, if the War continues, he
 “ that is superior in Arms, in my opinion
 “ must gather it. If there be Peace, it’s
 “ plain, said he, that it must be you; but
 “ if any of my People use Arms against
 “ you, or any of yours against me, upon
 “ these, we will both of us return mutual
 “ Hostilities if we can.”—— Having
 given the Herald these Orders, he sent
 him away.

AND when the *Assyrians* had heard
 these things, they did all that they were
 able, to persuade the King to yield to
 them, and to leave as little of War re-
 maining as was possible. The *Assyrian*,
 either at the persuasion of those of his
 own Nation, or inclined to it himself,
 consented. And Agreements were made,
 That there should be Peace to those that
 were employed in Labour, and War to
 those that bore Arms. These things did
Cyrus effect with respect to the labouring
 People. But the Pastures of their Cattle,
 he ordered his own Friends to settle, if
 they thought fit, within the extent of their
 own

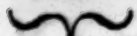
Book V. own Power, and to make Prey upon the
 ~~~~~ Enemy where-ever they were able, that  
 the Service might be more agreeable to  
 his Allyes, for the Dangers were the same,  
 even without their seizing Necessarys for  
 their Subsistence, and the maintaining them-  
 selves upon the Enemy, seemed to make  
 the Service the lighter.

BUT when *Cyrus* was now preparing  
 to be gone, *Gadatas* came to him, ha-  
 ving collected Presents of all kinds, and  
 in great abundance, as arising from a very  
 great Estate, and having taken a great  
 many Horses from his own Horsemen that  
 he mistrusted upon the account of the late  
 Contrivance against him: And when he  
 accosted him, he spoke thus—— “ I  
 “ bring you these things, *Cyrus!* at this  
 “ time, that you may make present use of  
 “ them in case you want them. And  
 “ count upon it, said he, that all things  
 “ else that belong to me are yours. For  
 “ it's impossible for me to have one de-  
 “ scended from myself to leave my Estate  
 “ to, but my Race and Name, said he,  
 “ must of necessity be extinguished with  
 “ my

“ myself when I die. And this I suffer, Book V.  
 “ *Cyrus*, said he, (I swear it to you, by  
 “ the Gods! who see all things, and hear  
 “ all things!) without having been guilty  
 “ of any thing unjust, or base, either  
 “ in Word or Deed.” — At the same  
 time that he said this, he burst out into  
 Tears at his unhappy Fate, and it was not  
 in his power to say more.

*CYRUS* having heard this, pitied him  
 for his misfortune, and spoke thus. — “ The  
 “ Horses, said he, I accept. For I shall do  
 “ you Service by giving them to Men better  
 “ affected to you, it seems, than they  
 “ who had them before; and shall fill up  
 “ the *Persian* Body of Horse to ten thousand  
 “ Men, a thing that I have long desired;  
 “ the rest of your valuable Effects,  
 “ do you take away and keep, till such  
 “ time as you see me in a condition not to  
 “ be outdone by you in Presents: for if  
 “ you part with me, and your Presents  
 “ amount to more than you receive at my  
 “ hands, I know not how it’s possible for  
 “ me not to be quite ashamed.”





T O this *Gadatas* said, “ But I trust  
“ them to you, for I see your Temper.  
“ As to the keeping of them myself, pray  
“ see whether I am fit for it. For while  
“ we were Friends with the *Affyrian*, my  
“ Father’s Estate seemed to be the noblest  
“ that could be ; for being near to our  
“ Capital City *Babylon*, we enjoyed all the  
“ Advantages that we could possibly be  
“ supplied with from that great City ; and  
“ as often as we were disturb’d with the  
“ crowd and hurry, by retiring hither to  
“ our home, we got out of the way of it.  
“ But now that we are become Enemys,  
“ it’s plain that when you are gone, both  
“ we ourselves, and our whole Family  
“ and Estate, shall have Contrivances for-  
“ med against us. We shall in my opi-  
“ nion live very miserably, both by ha-  
“ ving our Enemys just by us, and by  
“ seeing them superior to ourselves. Per-  
“ haps you will presently therefore say,  
“ and why did not I consider this before  
“ I revolted ? Why ! because *Cyrus*, by  
“ means of the Injuries I had received,  
“ and the Anger I was in, my Soul never  
dwelt

“ dwelt upon the Consideration of what  
 “ was safest for me ; but was always big  
 “ with the Thought, whether it would be  
 “ ever in my power to take my revenge  
 “ upon this Enemy both to the Gods and  
 “ Men ! who passes his days in hatred, and  
 “ that not to the Man that may have done  
 “ him an injury, but to any one that he  
 “ suspects to be a better Man than himself !  
 “ And this wicked Wretch therefore in  
 “ my opinion will make use of such  
 “ Assistants as are all more wicked  
 “ than himself ! Or if there be any  
 “ that may appear to be better than he,  
 “ take Courage, *Cyrus*, said he, you will  
 “ not be under any Necessity to engage  
 “ against any such Men of Worth ; but  
 “ he himself will be sufficient to carry on  
 “ this Work till he has taken off every  
 “ better Man than himself ! And yet dis-  
 “ tressing me, I am of opinion that with  
 “ his Villains he will easily get the bet-  
 “ ter ! ”

I N all this, *Cyrus* who heard it, was  
 of opinion, that the Man said what was  
 worthy of his attention and care ; and he

Book V.

presently said, “ And have not you  
 “ therefore strengthened your Fortrefs with  
 “ a Garrifon, that you may make ufe of  
 “ it with fafety when you go thither?  
 “ And as to yourfelf, you accompany us  
 “ in the Service, that if the Gods pleafe  
 “ to be with us as now they are, he may  
 “ be in fear of you, and not you of him.  
 “ Take of what belongs to you what-  
 “ ever you like to fee about you, and of  
 “ your People take whoever you like to  
 “ converse with, and march with me.  
 “ You will be in my opinion extreamly  
 “ ufeul to me, and I will endeavour to  
 “ be as ufeul to you as I can.”

*GADATAS* hearing this, recovered himfelf and faid: “ Shall I be able,  
 “ faid he, to put up all and be ready be-  
 “ fore you march away? for, faid he, I  
 “ would willingly carry my Mother with  
 “ me. Yes by *Jove*! faid he, you will  
 “ be ready time enough; for I will wait,  
 “ till you fay that all is well.”——So  
*Gadatas* going his way, fettled, in concert  
 with *Cyrus*, Garrifons in the feveral For-  
 trefses he had made: He pack'd up all  
 kinds



kinds of things, enough to furnish a very great House in a handsome manner. He took with him from amongst those he confided in, such whose Company he was pleased with ; and many of those too that he distrusted, obliging some of them to take their Wives, and some their Sisters with them, that by their means he might keep them as it were in Fetters. Book V.

*CYRUS* himself marched, and amongst the rest of those that were about him, he kept *Gadatas* to inform him about the Ways and the Waters, about Forrage and Provisions, that he might carry on the Service with the greatest Plenty of all things. But when in the course of his March, he got sight of the City of *Babylon*, and fancied that the way he was going led him just under the Walls of the Place, he called *Gobryas* and *Gadatas*, and asked if there was any other way, that he might not lead the Army near to the Walls.

THEN *Gobryas* spoke. “ My Sovereign, there are many ways. But I  
E<sub>3</sub> “ thought

Book V. “ thought, said he, that you desired to lead  
 “ on as near to the City as possible, that you  
 “ might shew them the Army, and let  
 “ them see that you have now a great and  
 “ a noble one ; because when you had a  
 “ less, you marched up to the Walls and  
 “ they saw us when we were not very nu-  
 “ merous. And now, tho’ the *Affyrian*  
 “ be prepared, as he told you he would  
 “ be prepared to give you Battle ; I know,  
 “ that when he sees your Strength, his  
 “ Preparations will not appear to him to  
 “ be sufficient.”

*CYRUS* to this said, “ You seem  
 “ to me, *Gobryas*, to wonder that when  
 “ I came with a less Army, I led up to  
 “ the very Walls ; but that now with a  
 “ greater, I have no mind to march the  
 “ Army under them : But make no won-  
 “ der of this, said he, for to lead up to  
 “ a Place, and to march by it, is not the  
 “ same thing. All Men lead up in such  
 “ an order as they think is best for them  
 “ to engage in. And People that are  
 “ wise, retreat so as to go off in the safest  
 “ manner and not in the quickest. But it  
 “ is

“ is necessary to march by with the Car-  
“ riages extended in length, and with the  
“ Beasts of burthen, and those that are  
“ concerned in the Baggage, all in loose  
“ order ; all this must be covered by the  
“ Soldiers that bear Arms, and the Bag-  
“ gage-Train must in no part appear to  
“ the Enemy naked of Arms ; and march-  
“ ing in this manner, the Strength of the  
“ Army must of necessity be extended in-  
“ to a thin and weak order. If then  
“ they have a mind from within the Walls  
“ to make an attack in a close firm Body,  
“ wherever they close in, they do it with  
“ a Strength much superior to those that  
“ are upon the March, and to Men that  
“ are marching in a Train at length, the  
“ proper Helps are at a great distance ;  
“ but to those that march out from with-  
“ in their Walls, the Distance is little that  
“ they have either to march up to the E-  
“ nemy that is at hand, or to retreat back  
“ again. But if we pass by at no less a  
“ Distance than so as that they may just see  
“ us, and if we march extended as we now  
“ are, they will see the Multitude that we  
“ are, and every Multitude by means of



Book V.

“ Arms interwoven amongst them, ap-  
 “ pears terrible. If they really do march  
 “ up to us in any part, by our seeing them  
 “ at a considerable distance, we shall not  
 “ be taken unprepared. And then, my  
 “ Friends, said he, they will the rather  
 “ avoid attacking us, when they are obliged  
 “ to march a great distance from their  
 “ Walls, unless they think themselves in  
 “ the whole superior to us, for they will  
 “ have cause to be in fear for their Re-  
 “ treat.”

W H E N he had said this, the Per-  
 sons present were of opinion that he said  
 right, and *Gobryas* led the way as he  
 had directed him. And while the Army  
 was moving on by the City, that part of  
 it that was left behind, he always made  
 the strongest, and in that manner retreat-  
 ed.

W H E N marching thus the following  
 Days, he reached the Borders of the *As-  
 syrians* and *Medes* from whence he came  
 before, and where there were three Forts  
 belonging to the *Assyrians*; the weakest  
 of

of these he attacked and took by force, and two of them, *Cyrus* by terror, and *Gadatas* by persuasion, prevailed with the Garrisons to give up. When he had done this, he sent to *Cyaxares*, and by Message, desired him to come to the Army, that they might consult what use to make of the Forts they had taken. And after having taken a view of the Army, he might in the whole of their Affairs, advise what he thought proper to be done for the future. And if he orders it, said he, tell him that I will come and encamp with him. The Messenger in order to deliver this Message, went his way, and upon this, *Cyrus* ordered *Gadatas* to furnish out the *Assyrians* Tent that the *Medes* had chosen for *Cyaxares*, and this in the handsomest manner; and not only with all the other Furniture that it was provided with, but he ordered him to introduce the two Women into that Apartment of the Tent that belong'd to the Women, and together with them, the Women-Musicians that had been chosen out for *Cyaxares*. These Men did as they were ordered. But when he that was sent to *Cyaxares* had delivered

Book V.  livered his Message, *Cyaxares* having heard him, determin'd it to be best that the Army should remain upon the Borders; for the *Persians* that *Cyrus* had sent for were come, and they were forty thousand Archers and Shield-Men. Therefore when he saw that these Men did prejudice in many ways to the *Median* Territory, he thought it better to get rid of these, rather than admit another Multitude. And that *Persian* who commanded the Army having enquired from *Cyaxares*, according to the orders of *Cyrus*, whether he had any Service for the Army, when he told him that he had none, and when he heard that *Cyrus* was at hand, upon that very day marched, and conducted the Army to him. The next day *Cyaxares* marched with the *Median* Horse that remained with him. And as soon as *Cyrus* perceived him approaching, then taking the *Persian* Horse, who were now very numerous, all the *Medes*, *Armenians* and *Hyrceanians*, and of all the other Allies such as were the best horsed and armed, he met him, and shew *Cyaxares* his Force.



*CYAXARES*, when he saw a great many brave Men attending *Cyrus*, and but a small Company attending upon himself, and those but of little Value; thought it mean and dishonourable to him, and was seized with a violent Concern. But when *Cyrus* alighting from his Horse, came up to him, as intending to kiss him in the customary manner, *Cyaxares* likewise alighted but turn'd from him, refused to kiss him, and burst openly into Tears. Upon this *Cyrus* order'd all the rest that were there to retire and wait. He himself taking *Cyaxares* by the right hand, and conducting him out of the Road, under certain Palm-Trees, he order'd some *Median* Quilts to be laid for him, and making him sit down, he sat himself down by him, and asked him thus.

“ O Uncle, said he, tell me, I beg  
“ you, by all the Gods! what are you  
“ angry with me for? And what ill thing  
“ have you discover'd, that you take thus  
“ amiss?” — Then *Cyaxares* answer'd  
in this manner. “ It is, *Cyrus*, said he,  
“ that I, who as far as the Memory of  
“ Man

Book V. “ Man can reach, am reckon’d to be sprung  
“ from a long Train of Ancestors, and  
“ from a Father who was a King, and  
“ who am myself accounted a King, should  
“ see my self marching thus meanly and  
“ contemptibly ! and see you with my  
“ Attendance, and with other Forces ap-  
“ pear here great and conspicuous ! I should  
“ think it hard to suffer this Treatment  
“ at the hands of Enemys, and much  
“ harder, O *Jove* ! to suffer it at the  
“ hands of those that I ought least to have  
“ it from ! For I think, I could sink down  
“ under the Earth ten times over with  
“ more Satisfaction, than be seen in this  
“ mean Condition, and see my own People  
“ thus contemning and laughing at me !  
“ For I am not ignorant, not only, that  
“ you are more considerable than my self,  
“ but that my own Slaves are above me  
“ in Power, dare to oppose my Pleasure,  
“ and are so set up as to be rather able to  
“ to do me Mischief, than liable to suffer  
“ it at my hands.”—And in saying this,  
he was still more overwhelm’d in Tears, so  
that he drew down a Flood of Tears into  
the Eyes of *Cyrus*.

BUT

BUT *Cyrus* pausing a little, spoke to this Effect. — — “ In all this, said he, “ *Cyaxares*, you neither say true nor judge “ right. If you think that the *Medes*, by “ my Presence are set up upon such a foot, “ as to be able to do you Mischief; I do “ not wonder that you are enraged and “ terrified. But, whether i be justly or “ unjustly that you are offended at them, “ this I shall pass by; for I know you “ must take it ill to hear me making their “ Apology. But for a Ruler to take of- “ fence at all his People at once, this I take “ to be an Error. For by striking Terror “ into a Multitude, of necessity that Mul- “ titude must be made one’s Enemys, and “ by taking offence at them all together, “ they are inspired with Unity of Senti- “ ments. Upon this account, be it known “ to you, it was, that I would not send “ these Men away to you without me, be- “ ing afraid lest something might happen “ by means of your Anger, that might “ have afflicted us all. By the Assistance “ of the Gods! therefore, while I am pre- “ sent, these things may be safely com-  
“ posed.



Book V.

“ posed. But that you should think your  
“ self injured by me, at this I am very  
“ much concerned, that while I have been  
“ doing all that is in my power to do all  
“ possible Service to my Friends, I am  
“ then thought to have done the quite  
“ contrary, But don’t let us thus charge  
“ one another at random, but if possible  
“ let us consider clearly what the Injury  
“ is that I have done. I will state then  
“ an Agreement for us to come to, and  
“ such as is the justest that can be, between  
“ Friends. If I shall appear to have done  
“ you Mischief, I will confess that I have  
“ wrong’d you; but if I neither appear  
“ to have done you any harm, nor to have  
“ intended it; will not you then confess  
“ that you have not been wrong’d by me?”  
“ I must, said he, of necessity.” “ If I  
“ plainly appear to have done you Service,  
“ and to have been zealous to do you all  
“ the Service that I was able, shall not I  
“ deserve your Commendation rather than  
“ your Reproach?” “ It is but just, said  
“ he.” “ Come on then, said *Cyrus*, let  
“ us consider all the things that I have  
“ done, one by one, for by this it will  
appear

“ appear the most evidently, which was  
 “ Good and which was Ill. We will take  
 “ it from the beginning of this Affair, if  
 “ this appear to you to be sufficient.  
 “ When you perceived that the Enemy  
 “ were assembling their Forces, and were  
 “ about making an Attempt upon you, and  
 “ upon your Country, you then sent im-  
 “ mediately to the publick Council of  
 “ *Persia*, begging Assistance, and to me  
 “ in particular, desiring me to endeavour  
 “ if any *Persians* came to you, to come  
 “ as their Commander. Was not I by  
 “ you persuaded to this? Did not I  
 “ come? And bring you as many and  
 “ as brave Men as I was able?” “ You  
 “ did come, said he.” “ First therefore,  
 “ said he, in this particular tell me, whe-  
 “ ther you accounted it an Injury or a  
 “ Benefit that I did you.” ——— “ It’s  
 “ plain, said *Cyaxares*, that in this you  
 “ did what was a Benefit to me. ——— Well  
 “ then, said he, when the Enemys advan-  
 “ ced, and we were to engage them, did  
 “ you perceive that upon this Occasion, I  
 “ spared any Pains or that I balked any Dan-  
 “ ger.” “ No, by *Jove*! said he, not at all.  
 “ And

Book V.

“ And then, when, with the Assistance of  
 “ the Gods, we gain’d our Victory, and  
 “ the Enemy retreated, I exhorted you, that  
 “ we might jointly pursue them, take our  
 “ joint Revenge upon them, and if any  
 “ thing good or ill should befall us, that  
 “ we might jointly share it. And can  
 “ you charge me with any thing of Am-  
 “ bition and Desire of Power in any of  
 “ these things?”——To this *Cyaxares*  
 was silent; and *Cyrus* again spoke in this  
 manner. “ Since it is your pleasure, to  
 “ be silent in this, rather than to give me  
 “ a Reply, tell me then, said he, whether  
 “ you think your self injured, because  
 “ that when you were of opinion that it  
 “ was not safe to pursue, I did not allow  
 “ you to share in the Danger, but only de-  
 “ sired you to send some of your Horse?  
 “ For if I wrong’d you in asking this, espe-  
 “ cially after I had given my self up to you,  
 “ as an Assistant and Ally, let this, said he,  
 “ be demonstrated by your self.”——  
 When *Cyaxares* kept himself silent to this  
 too, “ But, said he, if you will give me  
 “ no answer here neither, then tell me  
 “ this: Whether I did you any wrong,  
 “ when



“ when you gave me for Answer, That  
“ upon your observing the *Medes* to be  
“ indulging themselves in Pleasure, you  
“ would not put a stop to it, and oblige  
“ them to march and run themselves into  
“ danger, and whether you think that I  
“ put a hardship upon you, when avoid-  
“ ing all Anger and Resentment to you, I  
“ then again upon that, asked you a  
“ thing, than which I knew there was  
“ nothing that you could more easily grant,  
“ and that nothing more easy could pos-  
“ sibly be enjoined the *Medes*? For I  
“ asked you, only to allow any of them  
“ that would, to follow me. And when  
“ I had obtained this from you, there was  
“ nothing left but to persuade them. I  
“ went to them, I persuaded them, and  
“ those that I prevailed with I took, and  
“ marched with them at your allowance.  
“ If you reckon this to be deserving of  
“ blame, then, to take from you what  
“ you your self grant, is not it seems a  
“ thing void of blame. Thus then we  
“ set forward. When we were marched,  
“ what was there, that we did, that was  
“ not apparent? Was not the Camp of  
VOL. II. F “ the

Book V. “ the Enemy taken ? Were there not ma-  
“ ny of those that made war upon you,  
“ killed ? and of those that remained  
“ alive, were there not a great many stript  
“ of their Arms ? and a great many of  
“ their Horses ? The Fortunes and Effects  
“ of those that plundered and ravaged  
“ yours before, you see now taken and  
“ ravaged by your Friends. Some of  
“ them belong to you, and others of them  
“ to those that are under your Dominion.  
“ But what is the greatest and noblest  
“ thing, and above all, is, that you see  
“ your own Territory enlarged, and that  
“ of your Enemies diminished, and some  
“ Forts that were possessed by the Enemy,  
“ and some of your own that had been  
“ taken and annexed to the *Assyrian*  
“ Dominion, now, on the contrary, you  
“ see yielded to you. Whether any of  
“ these things be Good or Ill, I cannot say,  
“ that I desire to learn. But nothing  
“ hinders me from hearing what your opi-  
“ nion is concerning them, and do you tell  
“ it me.”

*CTRUS* having said this, was silent and waited the Reply.

AND *Cyaxares* spoke thus in Answer. “ Indeed *Cyrus*, I don’t know how  
“ one can say that those things you have  
“ performed are ill, but be it known to  
“ you, said he, that these good things  
“ are of such a kind, as the more they  
“ they appear to be in number, so much  
“ the more are they burthenfome upon me.  
“ I should rather choofe to enlarge your  
“ Territory by my Forces, than see mine  
“ thus enlarged by yours. For these  
“ things, to you that do them are glo-  
“ rious ; but to me, they are in some sort  
“ disgraceful. And I am of opinion, that I  
“ should be better pleased to bestow of these  
“ rich Effects upon you, than to receive  
“ from you these Things that you now pre-  
“ sent me with ; for I perceive myself en-  
“ riched by you with things that make  
“ me the poorer ; and I believe I  
“ should be less grieved to see my Sub-  
“ jects in some degree injured by you,  
“ than I am now to see them receiving



Book V. “ great advantages at your hands. If I ap-  
“ pear to you to think unreasonably in this,  
“ do not consider these things, as in my  
“ case, but turn the Tables, and make  
“ the case your own. And then, said he,  
“ consider, that in the case of Dogs that  
“ you maintained as a Guard and Protection  
“ to you, and yours; supposing any other  
“ Person should make his Court to them,  
“ and should make them better acquainted  
“ with himself than with you: whether  
“ you should be pleased with this Court-  
“ ship and Service. But if this appear to  
“ you to be but an inconsiderable matter,  
“ then consider this. You have Servants  
“ that you have acquired as Guards to you  
“ and for Service: If any one should  
“ manage these in such a manner, as that  
“ they should be more willing to serve him  
“ than to serve you, should you think your  
“ self obliged to this Man in return of this  
“ Benefit? Then in another Concern, that  
“ Mens Affections are greatly engaged in,  
“ and that they cultivate in the most inti-  
“ mate manner; if any one should make  
“ such Court to your Wife, as to make  
“ her love him, better than she loved  
“ you,

“ you, should you be delighted with this  
 “ Benefit? I believe far from it, said he;  
 “ nay I know that in doing this, he would  
 “ do you the greatest of Injurys. But  
 “ that I may mention what is most appli-  
 “ cable to my own Concern: If any one  
 “ should make such Court to the *Per-*  
 “ *sians* that you have conducted hither,  
 “ as should make it more agreeable to  
 “ them to follow him, than to follow you,  
 “ should you think this Man your Friend?  
 “ I believe you would not, but you would  
 “ rather think him yet more your Enemy,  
 “ than if he killed you a great many of  
 “ them. Well then! suppose any Friend  
 “ of yours, upon your saying to him in a  
 “ friendly way, take as much of what be-  
 “ longs to me as you please, should upon  
 “ hearing this, go his way, take all that  
 “ he was able and enrich himself, with  
 “ what belong’d to you, and that you,  
 “ mean while, should not have wherewithal  
 “ to supply your own uses in a very mode-  
 “ rate way; could you possibly think such a  
 “ one a blameless unexceptionable Friend?  
 “ Now, *Cyrus*, I take my self to have had  
 “ from you, if not the same usage, yet  
 “ such

Book V. “such as is very like it. You say true,  
 “that when I bid you carry off those  
 “that were willing to go, you took my  
 “whole Force, went off with them, and  
 “left me destitute: And now you bring  
 “me things that you have taken with  
 “my own Force; and with my own  
 “Force you enlarge my Territory. But  
 “I, as not having any hand in obtaining  
 “these Advantages, look as if I gave up  
 “my self, like a Woman, to be served by  
 “others as well as by my own Subjects;  
 “for you appear to be the Man, and I to  
 “be unworthy of Rule, and do you take  
 “these things, *Cyrus*, to be Benefits? Be  
 “it known to you, if you had any concern  
 “for me, there’s nothing you would be so  
 “careful not to rob me of, as of my Dig-  
 “nity and Honour, what advantage is it  
 “to me, to have my Land extended and  
 “my self contemned! I have dominion  
 “over the *Medes*, not by being really  
 “the best of them all, but by means of  
 “their thinking us to be in all respects su-  
 “perior to themselves.”——

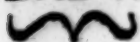
HERE *Cyrus* took up the Discourse,  
 while *Cyaxares* was yet speaking, and  
 said,



faid, “ I beg you, Uncle, faid he, by all  
“ the Gods ! if I ever before did any thing  
“ that was agreeable to you, gratify me  
“ now in the things that I fhall ask of you.  
“ Give over blaming me at this time ; and  
“ when you have had Experience of us,  
“ how we are affected towards you ; if  
“ the things that have been done, appear  
“ done for your Service, give me your  
“ Embraces in return of the Affection I  
“ have for you : and think that I have  
“ been of service to you. If things ap-  
“ pear otherwise, then blame me.”

“ Perhaps indeed, faid *Cyaxares*, you  
“ fay right ! Well then ! faid *Cyrus*, fhall I  
“ kifs you ? if you please, faid he. And  
“ will you not turn from me, as you did  
“ juft now ? I will not, faid he.”——  
Then he kiffed him.

A S foon as this was feen by the *Medes*,  
and *Persians*, and many others, (for they  
were all under concern about the Iffue of  
this Affair,) they all prefently became  
chearful and pleafed.



THEN *Cyaxares* and *Cyrus* mounting their Horses, led the way before: The *Medes* followed after *Cyaxares*, (for *Cyrus* made a sign to them to do so) and the *Persians* followed *Cyrus*; and after these, followed the rest. When they came to the Camp, and had lodged *Cyaxares* in the Tent that was furnished for him; they that were appointed to that Service prepared all things fitting for him. And during the time that *Cyaxares* was at leisure before Supper, the *Medes* went to him, some of themselves, but most of them in consequence of Directions from *Cyrus*; and they brought him Presents; one a beautiful Cup-bearer, another an excellent Cook, another a Baker, another a Musician, one brought him Cups, and another a fine Habit. And almost every one presented him with something out of what they had taken; so that *Cyaxares* changed his Opinion, and no longer thought either that *Cyrus* had alienated these Men from him, or that the *Medes* were less observant of him than before,

WHEN

WHEN the time of Supper came, *Cyaxares* invited *Cyrus*, and desired that since he had not seen him of some time, he would sup with him.—But *Cyrus* said, —“ I beg, *Cyaxares*, that you would  
 “ not bid me do this. Do not you ob-  
 “ serve, that all those that are here with  
 “ us, attend here at our instigation? It  
 “ would not therefore be well in me to  
 “ appear negligent of them, and mindful  
 “ of my own Pleasure. When Soldiers  
 “ think themselves neglected, the best of  
 “ them become much more dejected, and  
 “ the worst of them much more insolent.  
 “ But do you, especially now after you  
 “ have had a long Journey, take your  
 “ Supper. And if People come to pay  
 “ you respect, receive them kindly and  
 “ entertain them well, that they likewise  
 “ may encourage you. I will go my  
 “ ways, and apply my self to what I tell  
 “ you. To-morrow, said he, in the morn-  
 “ ing, all the proper Persons shall attend  
 “ here at your Doors, that we may con-  
 “ sult together, what we are to do hence-  
 “ forward. And you, being your self  
 “ present,



Book V. “ present, will propose to us, whether it  
 “ be thought fit to go on with the War :  
 “ Or whether it be now the proper time  
 “ to separate the Army.”——Upon this,  
*Cyaxares* went to supper.

A N D *Cyrus* assembling such of  
 his Friends as were most able to judge  
 what was fit to be done upon any Occa-  
 sion, and to assist him in the Execution of  
 it, spoke to this effect.——“ The things  
 “ that we at first wished for, my Friends,  
 “ we now, with the Assistance of the Gods !  
 “ have obtained; for wherever we march,  
 “ we are masters of the Country, we see  
 “ our Enemies weaken’d, and our selves in-  
 “ creased in Numbers and Strength. And if  
 “ they who are now our Allies will still  
 “ continue with us, we shall be much more  
 “ able to succeed in our Affairs, whether  
 “ we have occasion to act by force, or  
 “ whether it be proper to proceed by Per-  
 “ suasion; therefore that as many of our  
 “ Allies, as is possible, may be inclined to  
 “ stay, is not more my Business to effect  
 “ than it is yours. But as when fighting  
 “ is necessary, he that subdues the greatest  
 “ Num-

“ Numbers, will be accounted the most Book V.  
“ vigorous; so where Counsel is necessary,  
“ he that makes the greatest numbers to  
“ be of his opinion, ought justly to be  
“ esteemed the most eloquent and best  
“ skill'd in Affairs. However, do not be  
“ at pains, as if you were to shew us what  
“ sort of discourse you made use of to  
“ every one; but that the People you pre-  
“ vail with may shew it in their Actions,  
“ let this be your Business to effect. And  
“ that the Soldiers, while they consult  
“ about the carrying on of the War, shall  
“ be supplied with all things necessary and  
“ fit in as great plenty as I am able; this  
“ I will endeavour to take care of.”

*The End of the Fifth Book.*





CYROPÆDIA:  
OR, THE  
*Institution of Cyrus.*  
By XENOPHON.

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BOOK VI.

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**H**AVING passed the day in this manner, and having taken their Suppers, they went to rest. The next day in the morning, all the Allies came to the Doors of *Cyaxares*; and while *Cyaxares* (who had heard that there was a great multitude of People at his Doors) was setting himself out,  
*Cyrus's*



Cyrus's Friends presented to him several People who begg'd him to stay ; some presented the *Cadusians*, some the *Hyrceanians* : One presented *Gobryas*, and another the *Sacian* ; and *Hystaspes* presented the Eunuch *Gadatas* who beg'd *Cyrus* to stay. Here *Cyrus*, who knew before that *Gadatas* had been almost killed with fear, lest the Army should be separated, laughed and spoke thus. ——— “ O *Gadatas*,  
“ said he, it's plain that you have been  
“ persuaded by *Hystaspes* here to be of  
“ the Opinion you express.” Then *Gadatas*, lifting up his hands to Heaven, swore, that “ indeed he was not persuaded by  
“ *Hystaspes* to be of this opinion ! but  
“ I know, said he, that if you depart, my Affairs fall intirely to Ruin.  
“ Upon this account, said he, I came myself to this Man, and asked him,  
“ whether he knew what your opinion was concerning the separation of  
“ the Army.” Then *Cyrus* said, It  
“ seems then that I accuse *Hystaspes* unjustly.” — Then *Hystaspes* spoke, “ By  
“ *Jove* ! *Cyrus* ! said he, unjustly indeed !  
“ because I gave *Gadatas* for answer,  
“ that

Book VI. “ that it was impossible for you to stay,  
 “ and told him that your Father had sent  
 “ for you.” “ What ! said *Cyrus*, durst,  
 “ you assert this whether I would or no ?”  
 “ Yes indeed, said he, for I see you are  
 “ exceedingly desirous to be making a  
 “ Progress about among the *Persians* to  
 “ be seen, and to shew your Father how  
 “ you performed every thing.” Then  
*Cyrus* said, “ And are not you desirous  
 “ to go home.” “ No by *Jove* ! said  
 “ *Hystaspes*, nor will I go, but stay and  
 “ discharge my Duty as a Commander,  
 “ till I make *Gadatas* here Master of the  
 “ *Assyrian*.”——Thus did these Men,  
 with a mixture of Seriousness, jest with  
 each other.

THEN *Cyaxares* dress'd in a magnifi-  
 cent manner, came out and sat himself on  
 a *Median* Throne ; and when all the pro-  
 per Persons were met, and Silence made,  
*Cyaxares* spoke thus——“ Friends and  
 “ Allies ! since I am here present, and  
 “ am an older Man than *Cyrus*, it is pro-  
 “ per for me perhaps to begin the Dis-  
 “ course : It appears therefore to me, that  
 “ now

“ now is the time to debate whether it be Book VI.  
 “ thought proper to go on with the War,  
 “ or to separate the Army. Therefore,  
 “ said he, let some body speak what his  
 “ opinion is concerning this Affair.”——

Upon this the *Hyrceanian* first spoke,  
 “ Friends and Allyes ! I don’t at all  
 “ know whether Words be necessary  
 “ where Facts themselves declare what is  
 “ best to be done ; for we all know that  
 “ by keeping together, we do more mis-  
 “ chief to our Enemys than we suffer  
 “ from them ; and when we are asunder,  
 “ they deal by us as is most agreeable to  
 “ them, and most grievous to us.”——

After him spoke the *Cadusian*: “ What  
 “ can we say, said he, concerning a gene-  
 “ ral Departure and Separation, when it  
 “ is not for our Interest to separate, even  
 “ while we are engaged in the Service !  
 “ Accordingly we not long ago undertook  
 “ a piece of Service separate from the  
 “ rest of our Body, and paid for it as you  
 “ all know.”

AFTER him, *Artabazus*, he who  
 had said that he was related to *Cyrus*,  
 spoke



Book VI. spoke thus: “ *Cyaxares*, said he, thus  
 “ much I differ in my opinion from those  
 “ who spoke before. They say, that we  
 “ ought to proceed in the War, remaining  
 “ here together; and I say that we were  
 “ in War when we were at home, for I  
 “ was frequently forced to run to the re-  
 “ lief of our own Country, when the  
 “ Enemys were plundering what belong’d  
 “ to us; frequently I had business upon  
 “ my hands, with respect to our Fortresses  
 “ that the Enemys were said to have  
 “ form’d Designs upon; and I was conti-  
 “ nually in fear, and kept my self upon  
 “ my guard. All this I did, and was all  
 “ this while upon Expence out of my  
 “ own Stock; but now I am in possession  
 “ of the Fortresses of the Enemy, I am  
 “ not in fear of them: I feast upon what  
 “ belongs to them, and I drink at the Ene-  
 “ mys expence; therefore as being in one  
 “ case at War, and in the other case as at  
 “ a Festival, I am not of opinion to dis-  
 “ solve this publick Assembly.”—After  
 him spoke *Gobryas*; “ Friends and Al-  
 “ lies! thus far I applaud the Faith of  
 “ *Cyrus*; for he has been false in nothing  
 I “ that

“ that he has promised: But if he quit the Book VI.  
 “ Country, it’s plain that the *Assyrian* will  
 “ be at rest, and escape the Punishment  
 “ due to him ; for the Injuries that he  
 “ endeavoured to do you, and that he has  
 “ in fact done me ; and I on my side shall  
 “ again suffer Punishment at his hands,  
 “ and now, it will be, for having been a  
 “ Friend to you.”

AFTER all these, *Cyrus* spoke.  
 “ Nor am I ignorant, Friends ! that if we  
 “ separate the Army, our own Affairs will  
 “ sink, and the Affairs of the Enemy  
 “ will rise again : for as many of them as  
 “ have had their Arms taken from them,  
 “ will make others out of hand ; they that  
 “ have lost their Horses, will immediately  
 “ get others ; in the room of those Men  
 “ that are kill’d, others will grow up and  
 “ succeed them ; so that it will not be to  
 “ be wondred at, if they become able to  
 “ give us disturbance again very soon.—  
 “ Why then did I desire *Cyaxares* to  
 “ propose the Debate upon the Separation  
 “ of the Army.——Be it known to  
 “ you, said he, it was, because I was in  
 VOL. II. G “ fear

“ fear for the future. For I perceive cer-  
 “ tain Adversarys advancing upon us,  
 “ that, if we go on with the War upon  
 “ the foot we now stand, we shall not be  
 “ able to struggle with. For the Winter  
 “ is coming on, and if we have Roofs to  
 “ cover our own Heads, we have them  
 “ not, by *Jove* ! for our Horses, nor for  
 “ our Servants, nor for the common Sol-  
 “ diers ; and without these we cannot  
 “ proceed in the Service. The Provisions  
 “ wherever we have come, have been  
 “ consumed by ourselves, and where we  
 “ have not been, there, for fear of us,  
 “ they have been carried off, and secured  
 “ in Fortresses ; so that the Enemy's have  
 “ them, and we are not able to procure  
 “ them. And who is there that has Bra-  
 “ very and Vigour enough to go on with  
 “ the Service, and struggle at the same  
 “ time with Hunger and Cold ! therefore,  
 “ if we are to continue the War upon these  
 “ Terms, I say, that we ought rather to  
 “ separate the Army of our own accord,  
 “ than be driven away against our Wills  
 “ by Distress, and by not knowing what  
 “ to do. But if we have a mind to go on  
 “ still



“ still with the War, I say we ought to Book VI,  
“ do this. We should endeavour as soon  
“ as possible to take from the Enemy as  
“ many of their strong Places as we are a-  
“ ble, and to erect as many Places of  
“ Strength as we can for ourselves. For if  
“ this be done, then they will have Pro-  
“ visions in the greatest plenty, who can  
“ take and secure the most of them, and  
“ they that are inferior in Strength will be  
“ besieged. But now we are just in the  
“ same case with those that are upon a  
“ Voyage at Sea ; for the Part that they  
“ have sail’d over, they do not leave so as  
“ to make it safer for them, than the other  
“ Part that they have not sail’d : But if  
“ we have Fortresses, these will alienate  
“ the Territory from the Enemy, and all  
“ things will be with us serene and quiet.  
“ As for what some of you may be ap-  
“ prehensive of in case you are obliged to  
“ keep Garrison at a distance from your  
“ own Territory, do not let this be any  
“ Concern to you ; for we will take upon  
“ us to guard those Parts that are the near-  
“ est to the Enemy, since we are at a  
“ great distance from home. And do you

Book VI.



“ take possession of the Borders between  
 “ you and the *Affyrian* Territory, and  
 “ cultivate them. And if we are able to  
 “ guard and preserve those Parts that are  
 “ in the Enemys Neighbourhood ; you  
 “ who keep those other Parts that are at a  
 “ greater distance from them, will certainly  
 “ live in great Peace and Quiet. For I  
 “ do not believe that they can think of  
 “ forming Designs upon you that are at a  
 “ distance, and neglect Dangers that are  
 “ at hand.”

AFTER this had been said, all the  
 rest of them rising up, declared that they  
 would join heartily in putting these things  
 in execution. And *Cyaxares*, *Gadatas*,  
 and *Gobryas* said, that if the Allys would  
 give them leave, they would each of them  
 build a Fort, that the Allys might have  
 those Places in their Interest. *Cyrus* there-  
 fore, when he saw them all so zealous in  
 the execution of the things he had men-  
 tioned, concluded thus. “ If we intend  
 “ therefore to effect what we agree ought  
 “ to be done, we ought as soon as possi-  
 “ ble to be supply’d with Engines to de-  
 “ molish

“ molish the Forts of the Enemy, and  
 “ with Builders to erect Bulwarks of our  
 “ own.” Upon this *Cyaxares* promised  
 to make and supply them with one En-  
 gine ; *Gadatas* and *Gobryas* promis’d a-  
 nother ; *Tigranes* another ; and another,  
*Cyrus* said that he would endeavour to  
 make. When they were determin’d upon  
 these things, they procured Artificers for  
 the making of these Engines, and every  
 one provided the Materials necessary for  
 their Fabrick, and they establish’d as Pre-  
 sidents and Overseers of the Work, certain  
 Persons that seem’d the most proper for the  
 Employment.

*CYRUS*, when he found that there  
 would be some time taken up in these Af-  
 fairs, encamped the Army in a Situation  
 that he judg’d to be the most healthy and  
 most easily accessible, with respect to all  
 things that were necessary to be brought  
 thither. And he did whatever was neces-  
 sary to the making it strong, that they who  
 always remain’d there might be in safety,  
 tho’ the main Strength of the Army should  
 at any time march at a distance from the



Book VI. Camp. And besides, he enquired of those he thought knew the Country best, from what Parts of it the Army might be supply'd with all things that were of use to them, in the greatest plenty. He led them always abroad to get Provision and Forrage, both that he might procure the greatest Plenty of Necessaries for the Army; that his Men inured to labour by these Marches might gain Health and Vigour; and that in marching they might preserve in their Memorys the Order they were to keep.

*CYRUS* was employ'd in these Affairs, when Deserters from *Babylon*, and Prisoners taken, gave an Account that the *Assyrian* was gone to *Lydia*, carrying with him many Talents of Gold and Silver, and other Treasures, and rich Ornaments of all kinds. The Body of the Soldiery suppos'd that he was already putting his Treasures out of the way for fear: But *Cyrus* judging that he went in order to collect a Force against him, if he were able to effect it, prepared himself on the other hand, with a great deal of Vigour, as thinking

thinking that he should be again forced to come to an Engagement. Accordingly he compleated the *Persian* Body of Horfe ; some Horfes he got from the Prisoners, and some from his Friends ; for these things he accepted from all ; rejecting nothing, neither a fine Weapon nor a Horfe, if any one presented him with it. Chariots likewise he fitted up, both out of those that were taken, and from whence-soever else he was able to get supply'd with what was necessary towards it.

THE *Trojan* Method of using Chariots that was practised of old, and that way of managing them that is yet in use amongst the *Cyrenæans*, he abolished. For formerly the *Medes*, *Syrians*, and *Arabians*, and all the People of *Asia* used the same Method with respect to their Chariots, that the *Cyrenæans* do at this time : And he was of opinion, that the very best of the Men being mounted upon Chariots, they that probably constituted the chief Strength of the Army, had the Part only of Skirmishers at a distance, and had no great Share in the gaining of a Victory. For

Book VI. three Hundred Chariots afford three Hundred Combatants, and these take up twelve Hundred Horses ; then their Drivers probably are such, as these Men that are the best of the Army chiefly confide in ; and here again are three Hundred others, and they such as do the Enemy no manner of Mischief. Therefore this sort of Management with respect to their Chariots, he abolish'd ; and instead of this, he provided a sort of warlike Chariots with Wheels of great Strength, so as not to be easily broken, and with Axle-trees that were long, because things that carry Breadth are less liable to be overturned. The Box for the Drivers he made like a Turret, and with strong Pieces of Timber ; and the highest of these Boxes reach'd up to the Elbows of the Drivers, that reaching over those Boxes, they might drive the Horses. The Drivers he covered all but their Eyes with Armour. To the Axle-Trees, on each side of the Wheels, he added Steel-Scythes of about two Cubits in Length, and below, under the Axle-Tree, he fixed others pointing to the Ground ; as intending with these Chariots to break in upon the  
the



the Enemy. As *Cyrus* at that time contriv'd these Chariots, so to this day they use them in the King's Territory. He had likewise Camels in great number ; such as were collected from amongst his Friends, and those that were taken from the Enemy, being all brought together.

Book VI.

THUS were these things performed. But he, being desirous to send some Spy into *Lydia*, and to learn what the *Assyrian* did, was of opinion, that *Araspes*, the Guardian of the Beautiful Woman, was a proper Person to go upon that Errand. For with *Araspes*, things had fallen out in this manner.

HAVING fallen in love with the Woman, he was forced to make proposals to her concerning a more intimate Commerce with each other. But she denied him and was faithful to her Husband, tho' he was absent, for she loved him very much. Yet she did not accuse *Araspes* to *Cyrus*, being unwilling to make a quarrel between Men that were Friends. Then *Araspes*, thinking to forward the Success  
of

**Book VI.** of his Inclinations, threatned the Woman, that if she would not yield to the thing willingly, she should submit to it against her Will. Upon this, the Woman being in fear of Violation, concealed the matter no longer; but sent an Eunuch to *Cyrus*, with orders to tell him the whole Affair. He, when he heard it, laughed at this Man that had said he was above the power of Love. He sent *Artabazus* with the Eunuch, and commanded him to tell *Araspes*, that he should not do violence to such a Woman; but if he could prevail with her by persuasion, he said, that he would be no hindrance to him. But *Artabazus* coming to *Araspes*, reproached him, calling the Woman a Deposit that had been trusted in his hands! and telling him of his Impiety, Injustice, and Impotence of his Passion! so that *Araspes* shed many Tears for grief, was overwhelmed with shame, and almost dead with fear, lest he should suffer some Severity at the hands of *Cyrus*. *Cyrus* being informed of this, sent for him, and spoke to him by himself alone.

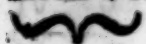
“ I see, *Araspes*! said he, that you are  
“ very much in fear of me, and very  
“ much ashamed. But give them both  
“ over, for I have heard, that Gods have  
“ been conquered by Love; I know how  
“ much Men that have been accounted  
“ very wise, have suffered by Love;  
“ and I pronounced upon my self, that if  
“ I conversed with beautiful People, I  
“ was not enough Master of my self to  
“ disregard them. And I am the Cause  
“ that this has befallen you, for I shut you  
“ up with this irresistible thing.”——

*Araspes* then said in Reply, “ You are  
“ in this too, *Cyrus*, as you are in other  
“ things, mild, and disposed to forgive  
“ the Errors of Men ! But other Men, said  
“ he, overwhelm me with Grief and Con-  
“ cern ; for the Rumour of my Misfor-  
“ tune is got abroad, my Enemies are  
“ pleased with it, and my Friends come  
“ to me and advise me to get out of the  
“ way, lest I suffer some Severity at your  
“ hands, as having been guilty of a very  
“ great Injustice.”



THEN





THEN *Cyrus* said, " Be it known  
" to you therefore, *Araspes!* that by  
" means of this very opinion that People  
" have taken up, it is in your power to  
" gratify me in a very high degree, and  
" to do very great Service to our Allyes."  
" I wish, said *Araspes*, that I had an op-  
" portunity of being again of use to you."  
" Therefore, said he, if you would make  
" as if you fled from me, and would go  
" over to the Enemy, I believe that the  
" Enemy would trust you." " And I  
" know, by *Jove!* said *Araspes*, that  
" I should give occasion to have it said by  
" my Friends that I fled from you." " Then  
" you might return to us, said he, apprized  
" of all the Enemys Affairs. I believe  
" that upon their giving credit to you,  
" they would make you a sharer in their  
" Debates and Counsels, so that nothing  
" would be concealed from you, that I  
" would desire you should know.—  
" I will go then, said he, now out of  
" hand, for be assured, that my being  
" thought to have made my escape as one  
" that were just about to receive Punish-  
" men

" ment at your hands, will be one of the Book VI.  
" things that will give me Credit."

" A N D can you, said he, leave the  
" beautiful *Panthea*? — Yes *Cyrus* !  
" for I have plainly two Souls. I have  
" now philosophized this point out by the  
" help of that wicked Sophister Love ;  
" for a single Soul cannot be a good one  
" and a bad one, at the same time ; nor  
" can it at the same time affect both noble  
" Actions and vile ones. It cannot incline  
" and be averse to the same things, at the  
" same time. But it's plain there are two  
" Souls, and when the good one prevails,  
" it does noble things; when the ill one  
" prevails, it attempts vile things. But  
" now that it has got you for a Support,  
" the good one prevails, and that very  
" much." — " If you think it proper  
" therefore to be gone, said *Cyrus*, thus  
" you must do, in order to gain the great-  
" er Credit with them. Relate to them the  
" state of our Affairs, and relate it so,  
" as that what you say may be as great a  
" hindrance as possible to what they  
" intend to do: and it would be some  
" hin-

Book VI. “ hindrance to them, if you should say  
 “ that we are preparing to make an Incur-  
 “ sion into some part of their Territory;  
 “ for when they hear this, they will be  
 “ less able to assemble their whole Force  
 “ together, every one being in fear for  
 “ something at home. Then stay with  
 “ them, said he, as long as you can. For  
 “ what they do when they are the nearest  
 “ us, will be the most for our purpose to  
 “ know. Advise them likewise to form  
 “ themselves into such an order, as may  
 “ be thought the strongest, for when you  
 “ come away and are supposed to be ap-  
 “ prized of their Order, they will be un-  
 “ der a necessity to keep to it, for they  
 “ will be afraid of making a change in it,  
 “ and if they do make a change, by their  
 “ being so near at hand, it will create  
 “ Confusion amongst them.”

*ARASPES* setting out in this man-  
 ner, and taking with him such of his  
 Servants as he chiefly confided in, and  
 telling some certain Persons such things as  
 he thought might be of service to his Un-  
 dertaking, went his way.

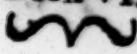
*PAN-*





*PANTHEA*, as soon as she perceiv'd that *Araspes* was gone, sending to *Cyrus*, told him thus. "Do not be afflicted, *Cyrus* ! that *Araspes* is gone off to the Enemy, for if you will allow me to send to my Husband, I engage that there will come to you, one who will be a much more faithful Friend to you than *Araspes*. I know that he will attend you with all the Force that he is able, for the Father of the Prince that now reigns was his Friend ; but he who at present reigns, attempted once to part us from each other ; and reckoning him therefore an unjust Man, I know, that he would joyfully revolt from him to such a Man as you are."

*CYRUS* hearing this, ordered her to send to her Husband ; she sent : And when *Abradatas* discovered the Signs from his Wife, and perceived how Matters stood as to the other Particulars, he marched joyfully away to *Cyrus*, having about two Thousand Horse with him. When he came up with the *Persian* Scouts,  
he

Book VI. he sent to *Cyrus* to tell him who he was.  
 *Cyrus* immediately order'd them to conduct him to his Wife.

WHEN *Abradatas* and his Wife saw each other, they mutually embraced, as was natural to do, upon an Occasion so unexpected. Upon this, *Panthea* told him of the Sanctity and Virtue of *Cyrus*, and of his Pity and Compassion towards her. *Abradatas* having heard of it, said “ What  
 “ can I do, *Panthea*, to pay my Grati-  
 “ tude to *Cyrus* for you and for myself :”  
 “ What else, said *Panthea*, but endea-  
 “ your to behave towards him as he has  
 “ done towards you.”—Upon this, *Abradatas* came to *Cyrus*, and as soon as he saw him, taking him by the right hand, he said ; “ In return of the Benefits you  
 “ have bestow'd upon us, *Cyrus* ! I have  
 “ nothing of more consequence to say,  
 “ than that I give myself to you as a  
 “ Friend, a Servant, and an Ally. And  
 “ whatever Designs I observe you to be  
 “ engaged in, I will endeavour to be the  
 “ best Assistant to you in them that I am  
 “ able.” Then *Cyrus* said, “ I accept  
 “ your

“ your Offer, and dismiss you at this time Book VI.  
 “ to take your Supper with your Wife ;  
 “ but at some other time you must take a  
 “ Meal with me in my Tent, together with  
 “ your Friends and mine.”

AFTER this, *Abradatas* observing *Cyrus* to be employ'd about the Chariots armed with Scythes, and about those Horses and Horsemen that were cloathed in Armour, endeavour'd out of his own Body of Horse to fit him up a hundred such Chariots as his were, and he prepared himself, as being to lead them, mounted upon a Chariot himself. His own Chariot he framed with four Perches and for eight Horses. His Wife *Panthea*, out of her own Treasures, made him a Corselet of Gold and a golden Head-piece, and Arm-Pieces of the same ; and the Horses of his Chariot, she provided with Brass-Defences. These things *Abradatas* performed. And *Cyrus* observing his Chariot with four Perches, consider'd that it might be possible to make one with eight, so as to draw the lower Frame of these Machines with eight Yoke of Oxen. This Engine, together



**Book VI.** with its Wheels, was upwards of fifteen Foot from the Ground. And he believ'd that Turrets of this kind following in the Line, might be of great help to his own Phalanx, and do great prejudice to the Line of the Enemy. Upon these Frames he made open Places to move about in, and strong Defences; and upon each of these Turrets he mounted twenty Men. When all things with respect to these Turrets were compleated to his hand, he made an Experiment of their Draught, and eight Yoke of Oxen drew a Turret and the Men upon it, with more Ease than each Yoke drew the common Baggage-Weight. For the Weight of Baggage was about five and twenty Talents to each Yoke; but the Draught of a Turret, whose wooden Frame was as broad as a Tragick Stage, together with twenty Men, and their Arms, amounted but to fifteen Talents to each Yoke. When he found that the Draught was easy, he prepared for the marching these Turrets with the Army, reckoning, that to take all Advantages was both safe and just, and of happy consequence in War.

AT

A T this time, there came from the *Indian* certain Persons who brought Treasure, and gave him an Account that the *Indian* sent him word thus.——“ I am  
 “ pleased, *Cyrus* ! that you gave me an  
 “ Account of what you wanted ; I have a  
 “ mind to engage in Friendship with you,  
 “ and I send you Treasure. If you want  
 “ any thing else, send me word. They  
 “ that come from me, have it in charge  
 “ to do whatever you order them.”

*CYRUS* hearing this, said, “ I or-  
 “ der then, that some of you remaining  
 “ here, where you have pitched your  
 “ Tents, may guard the Treasure, and  
 “ live as is most agreeable to you. But  
 “ let three of you go on to the Enemy,  
 “ as coming from the *Indian*, to treat of  
 “ an Alliance ; and getting yourselves in-  
 “ formed of what is said and done there,  
 “ give me and the *Indian* an Account of  
 “ it, as soon as is possible. And if you  
 “ serve me well in this, I shall be yet  
 “ more obliged to you, than for your co-  
 “ ming hither, and bringing me Treasure.

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“ For ſuch Spys as appear Men of ſervile  
“ Condition, are not able to know or give  
“ an Account of any thing more than what  
“ all People know. But ſuch Men as you,  
“ are often let into the Knowledge of De-  
“ ſigns and Counſels.” — The *Indians*  
hearing this with pleaſure, and being up-  
on that occaſion entertain’d by *Cyrus*,  
made all things ready ; and the next day  
went away, promiſing faithfully to get in-  
formed of as many of the Enemy’s Con-  
cerns as they were able, and to come away  
as ſoon as poſſible.

*CYRUS* made all other Preparations  
for the War, in the moſt magnificent man-  
ner, as being a Man who projected to per-  
form no inconfiderable things, and withal,  
did not only take care of ſuch things as  
he thought proper for his Allies, but raiſed  
amongſt his Friends, an Emulation to ap-  
pear armed in the handſomeſt manner, to  
appear the moſt ſkill’d in Horſemanſhip,  
at throwing of the Javelin, and in the uſe  
of the Bow, and the moſt ready to under-  
go any Fatigue. This he effected, by  
leading them out to hunt, and rewarding  
thoſe



those that were the ablest in the several Book VI.  
 Performances. And those Commanders  
 that he observed to be most careful to  
 make their Soldiers excel, those he ani-  
 mated by praising them, and by gratifying  
 them in all that he was able. If at any  
 time he made a Sacrifice, or solemnized a  
 Festival, he appointed Games upon the Oc-  
 casion, in all the several things that Men  
 practise upon the account of War, and  
 gave magnificent Rewards to the Conque-  
 rors; and there was a mighty Chearfulness  
 in the Army.

ALL things that *Cyrus* had a mind to  
 have with him for the Service, were now  
 almost compleated to his hands, except  
 the Engines; for the *Persian* Horse-men  
 were fill'd up to Ten Thousand. The  
 Chariots armed with Scythes that he him-  
 self provided, were now a hundred com-  
 pleat. Those that *Abradatas* the *Susian*  
 undertook to provide, like those of *Cyrus*,  
 were likewise compleat a Hundred. And  
 the *Median* Chariots that *Cyrus* had per-  
 suaded *Cyaxares* to change from the *Tro-*  
*jan* and *Lybian* Form and Method, were  
 H 3 like-

Book VI. likewise made up to another Hundred.

The Camels were mounted by two Archers upon each; and most of the Army stood so disposed, as if they had already conquer'd, and the Affairs of the Enemy were reduced to nothing.

WHILE they were in this Disposition, the *Indians* that *Cyrus* had sent to get Intelligence, came back from the Enemy, and said that *Cræsus* was chosen General and Leader of all the Enemy's Forces. That all the Princes in their Alliance had determin'd to attend each with his whole Force, to contribute mighty Sums of Money, and to lay them out in Stipends to all those that they could hire, and in Presents where it was proper. That they had already hired a great Number of *Thracians* arm'd with large Swords, that the *Ægyptians* were under Sail to come to them, and the Number of these, they said, amounted to a hundred and twenty Thousand, arm'd with large Shields that reach'd down to their Feet, with mighty Spears such as they use at this Day, and with Swords. They said, that a Body of  
*Cyprians*

*Cyprians* was under Sail to join them, and that all the *Cilicians*, the Men of both the *Phrygias*, the *Lycaonians*, *Paphlagonians*, *Cappadocians*, *Arabians*, *Phœnicians* and *Assyrians*, with the Prince of *Babylon*, were already joined; that the *Ionians*, the *Æolians*, and all the *Greek* Colonys in *Asia* were obliged to attend *Cræsus*, and that *Cræsus* had sent to *Lacedæmon*, to treat of an Alliance with them. That this Army assembled about the River *Pactolus*, and was about to advance to *Thybarra*, where all the Barbarians of the lower *Syria*, that are subject to the King, assemble at this day. That orders were given out to all, to convey Provisions and all things thither as to the general Market. The Prisoners likewise related almost the same things, for *Cyrus* took care that Prisoners should be taken in order to get Information, and he sent out Spys, that seemed to be of servile Condition, as Deserters.

WHEN the Army of *Cyrus* came to hear all this, every body was under Concern, as it was natural for them to be.

H 4

They



Book VI. They went up and down in a sedater way than they used to do, and the Multitude did not appear chearful. But they got together in Circles, and all Places were full of People, asking each other Questions concerning these Matters, and discoursing together. When *Cyrus* perceived that Terror was spreading apace thro' the Army, he called together the Commanders of the several Bodies, together with all such whose Dejection might prove to be any ways prejudicial, or their Alacrity of use : And told his Servants beforehand, that if any other of the Soldiers attended to hear his Discourse, they should not hinder them. When they were assembled, he said.

“ FRIENDS and Allyes! I have  
“ called you together, because I observ-  
“ ed, that since these Accounts are come  
“ from the Enemy, some of you appear  
“ like Men that are terrified. For to  
“ me it appears strange, that any of you  
“ should be really terrified at the Ene-  
“ mys being said to assemble their Forces,  
“ because we are at this time met in  
“ much

“ much greater numbers than we were  
“ when we beat them, and with the help  
“ of the Gods, are now better prepared  
“ than before: And when you see this,  
“ does it not give you Courage? In the  
“ Name of the Gods! said he, if you  
“ are afraid now, what had you done if  
“ People had given you an account that  
“ the Enemies were advancing upon  
“ you with all the Advantages on their  
“ side, that we have on ours! And in  
“ the first place, said he, had you heard  
“ that they who had beaten us before,  
“ were coming upon us again with Minds  
“ full of the Victory they had obtained!  
“ that they who at that time slighted the  
“ distant discharge of Arrows and Jave-  
“ lins, were now coming with Multitudes  
“ more armed like themselves! And then  
“ that as these heavy-armed Men at that  
“ time conquered our Foot, so now their  
“ Horsemen, provided in the same man-  
“ ner, advanced against our Horse! and  
“ that rejecting Bows and Javelins, each  
“ of them armed with one strong Lance,  
“ had it in their intention to push up to  
“ us and engage hand to hand! that  
“ there

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“ there are Chariots coming that are  
 “ not to be planted as heretofore, and  
 “ turn’d away as for flight, but that the  
 “ Horses of these Chariots are covered  
 “ with Armour; the Drivers stand in  
 “ Wooden Turrets, and all upwards are  
 “ covered with their Corselets and Helms,  
 “ and Steel-Scythes are fixed to the Axle-  
 “ trees, and that these are ready to drive  
 “ in immediately upon the Ranks of  
 “ those that stand in opposition to them!  
 “ Besides that they have Camels upon  
 “ which they ride up to us, and one of  
 “ which a hundred Horses will not bear  
 “ the sight of! And yet farther, that  
 “ they advance with certain Towers,  
 “ from whence they can support their  
 “ own People, and by discharging their  
 “ Weapons upon you, hinder you from  
 “ fighting upon even ground with them!—  
 “ Had any one told you that the Enemies  
 “ were possess’d of all these things, if  
 “ you are afraid now, what had you done  
 “ then! But when you have an ac-  
 “ count that *Cræsus* is chosen the Ene-  
 “ mys General, he who behaved him-  
 “ self so much worse than the *Syrians*,  
 “ that



“ that the *Syrians* were beaten before  
 “ they fled, but *Cræsus*, when he saw  
 “ them beaten, instead of supporting his  
 “ Allies, fled and made his escape ! And  
 “ when it is told you that the same  
 “ Enemys are not thought sufficient to  
 “ engage us, but that they hire others  
 “ that they think will fight their Battles  
 “ for them better than they do for them-  
 “ selves !—— If these are such things as  
 “ appear terrible to any, and that the  
 “ State of our own Affairs appears mean  
 “ and contemptible to them ! —— These  
 “ Men, my Friends ! I say, ought to go  
 “ their ways to the Enemy ! for by  
 “ being there they will do us more  
 “ Service than they will by being a-  
 “ mongst us !”

WHEN *Cyrus* had said this, *Chry-  
 santas* the *Persian* spoke thus—— “ O  
 “ *Cyrus* ! do not wonder that some Peo-  
 “ ple carry sad Countenances upon having  
 “ heard these Accounts ; for it is not Fear  
 “ that affects them thus, but it is Grief.  
 “ For, said he, if People that had a mind  
 “ to get their Dinners, and were just in  
 “ expectation

Book VI. “ expectation of it, were told of some  
 “ Work that was necessary to be done  
 “ before they dined ; No body, I believe,  
 “ would be pleas’d with hearing it. Just  
 “ so therefore while we are in present ex-  
 “ pectation of enriching our selves, and  
 “ then hear that there is still some work  
 “ left that of necessity must be done,  
 “ we look sad, not out of fear, but be-  
 “ cause we want to have that work al-  
 “ ready over. But since we are not only  
 “ contending for *Syria*, where there is  
 “ Corn in abundance, Flocks and fruitful  
 “ Palms, but for *Lydia* too, where Wine  
 “ and Figs and Oyl abound, and a Land  
 “ whose Shores the Sea washes ; by which  
 “ means such numbers of valuable things  
 “ are brought thither as no one ever saw.  
 “ Considering these things, we are no  
 “ longer dejected, but have full confi-  
 “ dence that we shall soon enjoy these va-  
 “ luable Productions of *Lydia*.”——  
 Thus he spoke ; and all the Allyes were  
 pleased with his Discourse, and applaud-  
 ed it.

“ AND

“ AND indeed, my Friends ! said  
“ *Cyrus* ! my opinion is to march up to  
“ them as soon as possible, that if we  
“ can we may prevent them, and first  
“ reach those Places where all their Con-  
“ veniencies are got together for them ;  
“ and then the sooner we march to them,  
“ the fewer things we shall find them  
“ provided with, and the more things we  
“ shall find them in want of. This I  
“ give as my opinion : if any one think  
“ any other Course safer and easier to us,  
“ let him inform us.”

AFTER a great many had expressed their concurrence in its being proper to march as soon as possible to the Enemy, and that no body said to the contrary ; upon this, *Cyrus* began a Discourse to this effect.

“ FRIENDS and Allyes ! our  
“ Minds, our Bodys, and the Arms that  
“ we are to use, have been, with the  
“ help of the Gods ! long since provided  
“ to



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“ to our hands. It is now our Business to  
 “ provide Necessarys upon our march  
 “ for not less than twenty days, both  
 “ for our selves, and as many Beasts as  
 “ we make use of. For upon calcula-  
 “ tion, I find that the way we are to  
 “ go, will take us up more than fif-  
 “ teen days, and upon the Road we  
 “ shall find no sort of Necessarys; for  
 “ every thing that was possible has been  
 “ taken and carried off, partly by our  
 “ selves, and partly by the Enemy. We  
 “ must therefore put up a sufficient quan-  
 “ tity of Food, for without this, we can  
 “ neither fight, nor can we live; but of  
 “ Wine, as much as is enough to accustom  
 “ us to drink Water; for great part of  
 “ the way that we are to take, is entirely  
 “ unprovided with Wine, and were we to  
 “ put up a very great quantity of it, it  
 “ would not suffice us. Therefore, that  
 “ we may not fall into Distempers by be-  
 “ ing deprived of Wine all on a sudden,  
 “ we must do thus, we must begin now  
 “ immediately to drink Water with our  
 “ Food: For by doing this now, we shall  
 “ make no very great change; for who-  
 “ ever

“ ever feeds upon things made of Flower,  
“ eats the Mass mixed up with Water,  
“ and he that feeds upon Bread, eats the  
“ Loaf that is first moistned and worked  
“ up with Water; and all boil’d Meats  
“ are made ready with a great quantity  
“ of Water. But if after our Meal we  
“ drink a little Wine upon it, our Sto-  
“ mach not having less than usual, rests  
“ satisfied. Then afterwards we must cut  
“ off even this allowance after Supper,  
“ till at last we become insensibly Water-  
“ drinkers. For an alteration little by  
“ little, brings any Nature to bear a to-  
“ tal Change. God himself teaches us  
“ this, by bringing us, little by little, from  
“ the midst of Winter to bear very great  
“ Heat, and from the Heat to bear very  
“ great Cold. And we, in imitation of  
“ him, ought by Custom and Practice to  
“ reach the end we should attain to.  
“ Spare the weight of fine Quilts and Car-  
“ pets, and make it up in Necessaries; for  
“ a superfluity of things necessary will  
“ not be useles. But if you happen to  
“ be without these Carpets, you need not  
“ be afraid that you shall not lie and sleep  
“ with

Book VI. “ with pleasure. If it prove otherwise  
“ than I say, then blame me. But to  
“ have plenty of Clothes with a Man,  
“ is a great help to one both in Health  
“ and Sicknefs. And of Meats we ought  
“ to put up those that are a good deal  
“ sharp, acid and salt; for they create  
“ Appetite, and are a lasting Nourishment.  
“ And when we come into those Parts of  
“ the Country that are untouched, where  
“ probably we shall find Corn, we ought  
“ to be provided with Hand-mills by ta-  
“ king them with us from hence, that we  
“ may use them in making our Bread. For  
“ of all the Instruments that are used in  
“ making Bread, these are the lightest.  
“ We ought likewise to put up quanti-  
“ tys of such things as are wanted by sick  
“ People; for their bulk is but very lit-  
“ tle, and if such a Chance befall us, we  
“ shall want them very much. We must  
“ likewise have store of Straps, for most  
“ things both about Men and Horses are  
“ fastned by Straps, and when they wear  
“ out or break, there is a necessity of  
“ standing still, unless one can get  
“ supplied with them. Whoever has  
“ learnt



“ learnt the Skill of polishing a Lance, Book VI.  
“ It will be well for him not to forget  
“ a Polisher, and he will do well to car-  
“ ry a File. For he that sharpens his  
“ Spear, sharpens his Soul at the same  
“ time ; for there is a sort of Shame in  
“ it that one who sharpens his Lance,  
“ should himself be cowardly and dull.  
“ We ought likewise to have plenty of  
“ Timber with us, for the Chariots and  
“ Carriages ; for in many Affairs many  
“ things will of necessity be defective.  
“ And we ought to be provided with the  
“ Tools and Instruments that are the most  
“ necessary for all these things, for Arti-  
“ ficers are not every where to be met  
“ with ; nor will a few of them be suf-  
“ ficient for our daily Work. To every  
“ Carriage, we should have a Cutting-  
“ Hook and a Spade ; and to each Beast  
“ of Burthen, a Pick-Axe and a Scythe ;  
“ for these things are useful to every one  
“ in particular, and are often serviceable  
“ to the Publick. Therefore with respect  
“ to the things that are necessary for  
“ Food, Do you that are Commanders of  
“ the Soldiery ! examine those that are  
VOL. II. I “ under

“ under you ; for in whatever of these  
“ things any one is defective, it must not  
“ be pass’d by. For we shall be in want  
“ of these. And as to those things that I  
“ order to be carry’d by the Beasts of Bur-  
“ then ; Do you that are the Commanders of  
“ those that belong to the Baggage-Train !  
“ examine into them ; and the Man that  
“ has them not, Do you oblige to provide  
“ them. And do you that are the Com-  
“ manders of those that clear the Ways !  
“ take down in a List from me, such as are  
“ turn’d out from among the Throwers of  
“ the Javelin, the Archers and the Slingers.  
“ And those that are taken from amongst  
“ the Throwers of the Javelin, you must  
“ oblige to serve with an Axe, for cutting  
“ of Wood. Those that are taken from  
“ the Archers, with a Spade ; and those  
“ from the Slingers, with a cutting Hook.  
“ These must march in Troops before  
“ the Carriages, that in case the Way  
“ wants to be mended, you may present-  
“ ly set to work, and that if I want any  
“ thing to be done, I may know from  
“ whence to take them for my use. And  
“ I will take with me Smiths, Carpenters,  
“ and

“ and Leather-Cutters, with all their pro-  
“ per Tools, and who shall be Men of  
“ an Age fit to attend the Service ; that  
“ nothing of what is necessary to be done  
“ in the Army, in the way of those  
“ Arts, may be wanting. And these  
“ shall all be exempt and disengaged from  
“ the military Ranks, but shall be placed in  
“ their proper Order, ready to do Service  
“ for any one that will hire them in the  
“ ways that they are severally skilled in.  
“ And if any Trades-Man has a mind to  
“ attend, with intention to sell any thing,  
“ he must have Necessarys for the days be-  
“ fore mentioned ; and if he be found  
“ to sell any thing during those days, all  
“ that he has shall be taken from him ;  
“ but when these days are past, he may  
“ sell as he pleases. And whoever of  
“ these Traders shall be found to furnish  
“ the greatest plenty of the things that he  
“ deals in, he shall meet with Reward  
“ and Honour from our Allyes and from  
“ me. If any one thinks that he wants  
“ Money to purchase things, let him bring  
“ People that know him, and will be re-  
“ sponsible for him that he will certainly  
“ attend



Book VI. “ attend the Army; and then let him  
 “ take of what belongs to us.

“ THESE are the things that I  
 “ order. If any one knows of any other  
 “ thing that is proper, let him signify it  
 “ to me. Do you go your ways and put  
 “ up every thing.—I intend to make a  
 “ Sacrifice, on our setting forward: And  
 “ when our Divine Affairs stand right, We  
 “ will give the Signal. All must attend  
 “ with the things before ordered, in their  
 “ proper Posts, under their several Com-  
 “ manders. And do you Commanders!  
 “ each of you, putting his Division into  
 “ good Order, all come and confer with  
 “ me, that you may learn your several  
 “ Posts.”---They hearing this, made their  
 Preparations; and he made a Sacrifice.

AND when the sacred Rites were per-  
 formed in a happy manner, He set for-  
 ward with the Army, and the first Day  
 encamped at as small a distance as he  
 could, that in case any one had forgot  
 any thing he might fetch it; and that  
 if any one found himself in want of any  
 thing,

thing, he might provide it. *Cyaxares* Book VI.  
therefore with the third part of the *Medes*,  
staid behind; that Affairs at home might  
not be left destitute.

AND *Cyrus* marched with the utmost dispatch, having the Horse at the head of the whole, but always making the Discoverers and Scouts mount up before to such Places as were most proper to take their Views from. After the Horse, he led the Baggage-Train; and where the Country was open and plain, he marched the Carriages and Beasts of Burthen in several Lines. The Phalanx marched after, and if any of the Baggage-Train was left behind, those of the Commanders that were at hand, took care of it; that they might not be hinder'd in their march. But where their Road was more contracted, he ranged the Train in the middle, and the Soldiers marched on each side; and if they met with any hindrance, those of the Soldiers that were at hand took care about it. The several Regiments marched for the most part with their own Baggage near them, for it was given in charge

**Book VI.** to those of the Train, to march each part of them by the Regiment they belonged to, unless some necessity kept them from doing it; and every Officer of the Train led on with the Colonel's Ensign, or Mark that was known to the Men of their several Regiments. So that they marched in close order; and every one took very great care of their own, that it might not be left behind; and by doing thus, they were in no need of seeking for each other; all things were at hand and in more safety, and the Soldiers were the more readily supplied with what they wanted.

BUT as soon as the advanced Scouts thought that they saw Men in the Plain, getting Forage and Wood; and saw Beasts of Burthen laden with such kind of things, and feeding; and then again taking a View at a greater distance, they thought that they observ'd Smoak or Dust rising up into the Air. From all these things they concluded that the Enemy's Army was somewhere near at hand. The Commander of the Scouts therefore immediately



ly sent one to *Cyrus* to tell him these things. Book VI.  


H E having heard these things, commanded them to remain in the same Viewing Places, and whatever new thing they saw, to give him an account of it. He sent a Regiment of Horse forward, and commanded them to endeavour to take some of the Men that were in the Plain, that they might get a clearer insight into the matter. They that were thus ordered, did accordingly. He made a Disposition of the rest of his Army in such a manner, that they might be provided with whatever he thought fitting before they came up close to the Enemy ; and first he made it be proclaimed, that they should take their Dinners and then wait in their Ranks, attentive to their farther Orders. When they had dined, he called together the several Commanders of the Horse, Foot and Chariots, of the Engines, Baggage, Train and Carriages, and they met accordingly. They that made an excursion into the Plain taking certain People prisoners, brought them off.

THESE that were taken being asked by *Cyrus*, told him that they came off from their Army, and passing their advanced Guard, came out, some for Forage and some for Wood; for by means of the multitude that their Army consisted of, all things were very scarce. *Cyrus* hearing this, said. "And how far is the Army from hence?" They told him about two Parasangs. Upon this *Cyrus* asked, "And is there any discourse amongst them concerning us?" "Yes, by *Jove*!" said they, a great deal, particularly that "you are already near at hand advancing upon them." "Well then!" said *Cyrus*, "did they rejoice at the hearing it?" And this he asked for the sake of those that were by. "No, by *Jove*!" said they; "they did not rejoice, but were very much concerned." "And at this time," said *Cyrus*, "what are they doing?" "They are forming into Order," said they, "and both yesterday and the day before they were employed in the same work." "And he that makes their Disposition," said *Cyrus*, "who is he?" "*Cræsus* himself,

“ self, said they, and with him a certain  
 “ *Greek*, and another besides who is a  
 “ *Mede*, and this Man was said to be a  
 “ Deferter from you.” “ Then *Cyrus* said,  
 “ O greatest *Jove* ! may I be able to take  
 “ this Man as I desire !”

Book VI.

UPON this he ordered them to carry off the Prisoners, and turned to the People that were present as if he were going to say something. At that instant there came another Man from the Commander of the Scouts, who told him that there appeared a great Body of Horse in the Plain,  
 “ And we guess, said he, that they are  
 “ marching with intention to take a View  
 “ of the Army ; for before this Body,  
 “ there is another Party of about thirty  
 “ Horse, that march with great diligence  
 “ And directly against us, perhaps with  
 “ intention to seize our Station for view-  
 “ ing if they can, and we are but a  
 “ single Decad upon that Station.” Then *Cyrus* order’d a Party of those Horse that always attended him to march and put themselves in a place under the Viewing-Station, and keeping themselves concealed  
 from



from the Enemy, to be quiet. “ And  
 “ when our Decad, said he, quits the Sta-  
 “ tion, then do you rush out and attack  
 “ those that mount it, and that the Ene-  
 “ mys greater Body may not do you  
 “ mischief, do you *Hystaspes*! said he,  
 “ march with a thousand Horse, and ap-  
 “ pear in opposition to the Enemy’s  
 “ Body; and do not pursue up to any  
 “ undiscovered Place; but when you have  
 “ taken care to maintain the Possession of  
 “ your Viewing-Stations, then come back  
 “ to me. And if any Men ride up to  
 “ you with their right Hands extended,  
 “ receive them as Friends.” *Hystaspes*  
 went away and armed himself. Those  
 that attended *Cyrus*, marched immediate-  
 ly; and on this side the Viewing-Places,  
*Araspes* with his Servants, met them, he  
 that had been some time since sent away  
 as a Spy, and was the Guardian of the  
*Susian* Woman.

*CYRUS* therefore, as soon as he saw  
 him, leaped from his Seat, met him and  
 received him with his Right-hand. The  
 rest, as was natural, knowing nothing of

the matter, were struck with the thing; Book VI.  
till *Cyrus* said, "My Friends! Here comes  
" to us a brave Man! for now it is fit  
" that all Men should know what he has  
" done. This Man went away not for  
" any base thing that he was loaded with,  
" or for any fear of me, but he was sent  
" by me; that learning the State of the  
" Enemy's Affairs for us, he might make  
" us a clear Report of them. What I  
" promised you, therefore, *Araspes*, I  
" remember; and with the assistance of  
" all these that are here, I will perform  
" it. And it is just that all you, my  
" Friends! should pay him Honour as  
" a brave Man; for to do us service, he  
" has thrown himself into dangers, and  
" has born that load of Reproach that  
" fell so heavy upon him."—Upon this,  
they all embraced *Araspes*, and gave him  
their Right-Hands.

THEN *Cyrus* telling them that there  
was enough of this, said. "Give us an ac-  
" count, *Araspes*, of these things; and Do  
" not abate any thing of the Truth, with  
" respect to the Enemys Affairs; for it is  
" better

Book VI. “ better that we should think them greater, and see them less, than hear them to be less, and find them greater.”  
——“ I acted, said *Araspes*, in such a manner as to get the clearest insight into them; for I assisted in Person at the making their Disposition. ” “ You, therefore, said *Cyrus*, know not only their Numbers, but their Order too.”  
“ Yes by *Jove*! said *Araspes*, and I know the manner that they intend to engage in.” —— “ But in the first place tell us however, said *Cyrus*, in general, what their Numbers are?” —— “ Well then! said he, “ they are all ranged thirty in Depth, both Foot and Horse, except the *Ægyptians*; and they extended in Front forty Stades, for I took very great care to know what ground they took up.” —— “ And then as to the *Ægyptians*, said *Cyrus*, tell us how they are ranged, for you said, except the *Ægyptians*.” —— “ The Commanders of Ten Thousand formed each of their Bodys into a Hundred every way; for this they say is their Order according to their Custom a home: But  
“ *Cræsus*



“ *Cræsus* allowed them to form in this <sup>Book VI.</sup>  
 “ manner very much against his will, for  
 “ he was desirous to over-front your Ar-  
 “ my as much as possible.” “ And why,  
 “ said *Cyrus*, does he desire this?” “ Why,  
 “ by *Jove* ! said he, in order to en-  
 “ compass you with that part that exceeds  
 “ you in Front.” Then *Cyrus* said. “ But  
 “ let them look to it, that the Encom-  
 “ passers be not themselves encompassed.  
 “ — But we have heard what is proper  
 “ for us to be informed of by you, and  
 “ you, my Friends, must act in this man-  
 “ ner.”

“ A S soon as you go from hence, exa-  
 “ mine the Arms that belong both to  
 “ the Horses and to your selves, for fre-  
 “ quently by the want of a little thing,  
 “ both Man and Horse and Chariot be-  
 “ comes useless. To-morrow in the Morn-  
 “ ing, whilst I sacrifice, you must first  
 “ get your Dinners both Men and Horse,  
 “ that whatever opportunity of Action  
 “ offers it self, we may not balk it.  
 “ Then do you, *Araspes*, keep the Right-  
 “ Wing as you do now, and let the other  
 “ Com-

Book VI. “ Commanders of Ten Thousand keep the  
 “ Stations they now are in, for when a  
 “ Race is just ready to be entred upon,  
 “ there’s no longer opportunity for any  
 “ Chariot to shift Horses. Give orders to  
 “ the several Colonels and Captains to  
 “ form into a Phalanx, with each Com-  
 “ pany drawn up two in Front.” — “ And  
 “ each Company consisted of four and  
 “ twenty Men.” — Then one of the  
 Commanders of Ten Thousand said. “ And  
 “ do we think, *Cyrus!* said he, that  
 “ when we are ranged but so many deep,  
 “ we shall be strong enough against Pha-  
 “ lanxes of that great depth ? ”

AND *Cyrus* replied. “ Phalanxes  
 “ that are deeper than to be able to reach  
 “ the Enemy with their Weapons; what  
 “ injury, said he, Do you think, they  
 “ will do to the Enemy, or what Service  
 “ to their Fellow-Combatants? For my  
 “ part, said he, those Soldiers that are  
 “ ranged a hundred in depth, I would ra-  
 “ ther choose to have ranged Ten Thousand  
 “ in depth; for by that means we should  
 “ have the fewer to engage : But by the  
 “ number

“ number of Men that form our Phalanx Book VI.  
“ in depth, I reckon to make the whole   
“ act and support it self. The Throwers  
“ of the Javelin I will range behind the  
“ Corselet Men; and behind the Throwers  
“ of the Javelin, the Archers. For who  
“ would place those in Front who them-  
“ selves confess that they cannot bear any  
“ Engagement Hand to Hand? But when  
“ the Corselet-Men are interposed before  
“ them, then they stand. And the one  
“ casting their Javelins, and the other dis-  
“ charging their Arrows over the Heads  
“ of those that are ranged before them,  
“ do execution upon the Enemy. And as  
“ much mischief as any one does the  
“ Enemy, it's plain that so far he gives  
“ Relief to his Fellow-Combatants. Last  
“ of all, I will place those that are cal-  
“ led the Rear ; for as a House without  
“ a strong Stone-Work, and without Men  
“ that have the skill to form the Roof,  
“ is of no Value; so neither is a Phalanx  
“ of any value without such as are service-  
“ able both in Front and Rear. Do you  
“ then, said he, form as I order you. And  
“ do you, Commanders of the Javelin-  
“ Men !



Book VI. “ Men ! form your several Companys in  
 “ the same manner behind these. Do you,  
 “ Commanders of the Archers ! form in  
 “ the same manner behind the Javelin-  
 “ Men ; and you, who command the  
 “ Rear ! with your Men placed last, give  
 “ orders to those under you, each of them  
 “ to keep his Eye to those before him,  
 “ to encourage those that do their Duty,  
 “ to threaten severely such as behave  
 “ cowardly, and if any one turn away  
 “ with intention to desert his Station, to  
 “ punish him with Death. For it is the  
 “ Business of those that are placed before,  
 “ both by Words and Actions to encourage  
 “ those that follow ; and you that are  
 “ placed in the Rear of all, must inspire  
 “ the Cowardly with greater Terror than  
 “ the Enemys themselves give them.  
 “ These things do you do ! And do you,  
 “ *Abradatas* ! who command those that  
 “ belong to the Engines, take care that  
 “ the Oxen that draw the Turrets and  
 “ Men belonging to them, follow up as  
 “ close to the Phalanx as possible. And  
 “ do you, *Daouchus* ! who command  
 “ the Baggage-Train, lead up all that  
 “ kind

“ kind of People behind the Turrets and  
 “ Engines, and let your Attendants fe-  
 “ verely punish those that are either more  
 “ advanced or more behind than they  
 “ ought to be. And do you, *Cardou-*  
 “ *chus*! who command the Waggon, that  
 “ carry the Women; place these last, be-  
 “ hind the Baggage-Train. For all these  
 “ following each other, will make the ap-  
 “ pearance of a great Multitude; and will  
 “ give us an opportunity of forming an  
 “ Ambuscade; and in case the Enemy  
 “ have a mind to encompass us, will oblige  
 “ them to take a greater Circuit; and the  
 “ more Ground they encompass, so much  
 “ the weaker must they of necessity be.  
 “ And thus do you! But you, *Artabazus*  
 “ and *Artagersas*! each of you, with  
 “ the Thousand Foot that attend you,  
 “ keep behind these. And you, *Phar-*  
 “ *nouchus* and *Asiادات*! each, with  
 “ your Thousand Horse, do not you form  
 “ in the Phalanx, but arm by your-  
 “ selves behind the Waggon; and then  
 “ come to us, together with the rest of  
 “ the Commanders; but you ought to  
 “ prepare your selves as being the first

Book VI. “ to engage. And do you, who are the  
 “ Commanders of the Men mounted upon  
 “ the Camels ! form behind the Waggon,  
 “ and act as *Artagerfas* shall order you.  
 “ And of you, Leaders of the Chariots !  
 “ let that Man range his hundred Cha-  
 “ riots in Front before the Phalanx who  
 “ obtains that Station by Lott, and let  
 “ the other Hundreds attend the Phalanx  
 “ ranged upon the Wings, one on the  
 “ Right-Side and the other on the Left.”

THUS *Cyrus* ordered. — But *Abradatas*, King of the *Susians* ; said, “ I take  
 “ it voluntarily upon my self, *Cyrus*, to  
 “ hold that Station in Front, against the  
 “ opposite Phalanx, unless you think o-  
 “ therwise.” — Then *Cyrus* being struck  
 with admiration of the Man, and taking  
 him by the Right-hand, asked the *Per-  
 sians* that belonged to others of the Cha-  
 riots, “ Do you, said he, yield to this?”  
 When they replied, that it would not be  
 handsome in them to give it up, he brought  
 them all to the Lot ; and by the Lot,  
*Abradatas* obtained what he had taken  
 upon himself ; and he stood opposite to  
 the

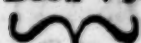


the *Egyptians*. Then going their way and taking care of the things that were before mentioned, they took their Suppers, and having placed their Guards they went to rest. Book VI.

THE next day in the Morning, *Cyaxares* sacrificed. But the rest of the Army, after having taken their Dinners, and made their Libations, equipp'd themselves with fine Coats in great number, and with many fine Corselets and Helmets. The Horses likewise they armed with Forehead-pieces and Breast-plates; the single Horses with Thigh-pieces, and those in the Chariots with Plates upon their Sides; so that the whole Army glitter'd with the Brass, and appeared beautifully decked with Scarlet Habits.

THE Chariot of *Abradatas*, that had four Perches and eight Horses, was completely adorned for him. And when he was going to put on his Linnen-Corselet, which was a sort of Armour used by those of his Country; *Panthea* brought him a Golden Helmet and Arm-pieces, broad

 Book VI. Bracelets for his Wrists, a Purple-Habit that reached down to his feet and hung in folds at the bottom; and a Crest dyed of a Violet Colour. These things she had made, unknown to her Husband, and by taking the Measure of his Armour. He wondered when he saw them, and enquired thus of *Panthea*. “And have “you made me these Arms, Woman! by “destroying your own Ornaments?” “No, “by *Jove*! said *Panthea*, not what is “the most Valuable of them; for ’tis “you, if you appear to others to be what “I think you, that will be my greatest “Ornament.”---And saying this, she put him on the Armour; and tho’ she endeavoured to conceal it, the Tears poured down her Cheeks. When *Abradatas*, who was before a Man of fine Appearance, was set out in these Arms, he appeared the most Beautiful and Noble of all, especially being likewise so by Nature. Then taking the Reins from the Driver, he was just preparing to mount the Chariot; upon this, *Panthea*, after she had desired all that were there present to retire, said —



“ O *Abradatas* ! if ever there was  
 “ another Woman who had greater regard  
 “ to her Husband, than to her own Soul,  
 “ I believe, you know that I am one of  
 “ them ! What need I therefore speak of  
 “ things in particular ? for I reckon that  
 “ my Actions have convinced you more  
 “ than any Words I can now use. And  
 “ yet tho’ I stand thus affected towards  
 “ you, as you know I do, I swear by this  
 “ Friendship of mine and yours ! that I  
 “ certainly would rather chuse to be put  
 “ under ground jointly with you, ap-  
 “ proving your self a brave Man, than  
 “ to live with you in disgrace and shame;  
 “ so much Do I think you and my self  
 “ worthy of the noblest things ! Then I  
 “ reckon we both lie under a great Obli-  
 “ gation to *Cyrus*, that when I was a  
 “ Captive and chosen out for himself, he  
 “ thought fit to take me neither as a Slave,  
 “ nor indeed as a Free-Woman of mean  
 “ account ; but he took and kept me for  
 “ you, as if I were his Brother’s Wife.  
 “ Besides, when *Araspes* who was my  
 “ Guard went away from him, I promised



Book VI. “ him that if he would allow me to send  
“ for you, you would come to him,  
“ and approve your self a much better  
“ and more faithful Friend than *Araspes*.”

THUS she spoke. And *Abradatas* being struck with Admiration at her Discourse, laying his Hand gently upon her Head and lifting up his Eyes to Heaven made this Prayer. — “ Do thou, O greatest  
“ *Jove* ! grant me to appear a Husband  
“ worthy of *Panthea* ! and a Friend  
“ worthy of *Cyrus*, who has done us so  
“ much honour !”

HAVING said this, he mounted the Chariot by the Door of the Driver's Seat, And after his being got up, when the Driver shut the Door of the Seat, *Panthea*, who had now no other way to salute him, kissed the Seat of the Chariot. The Chariot then moved on ; and she unknown to him followed, till *Abradatas* turning about and seeing her, said, — “ Take  
“ courage, *Panthea* ! — Fare you happily  
“ and well ! and now go your ways !”  
— Upon this her Eunuchs, and Women-Servants

Servants took and conducted her to her Book VI.  
 Conveyance, and laying her down, conceal-  
 ed her by throwing the Covering of a  
 Tent over her. The People, tho' *Abra-*  
*datas* and his Chariot made a noble Spec-  
 tacle, were not able to look at him, till  
*Panthea* was gone.

BUT when *Cyrus* had happily sacri-  
 ficed, the Army was formed for him ac-  
 cording to his Orders, and taking pos-  
 session of the Viewing-stations one before  
 another, he called the Leaders together  
 and spoke thus.

“ FRIENDS and Fellow-Soldiers!  
 “ The Gods in our sacred Rites have ex-  
 “ posed to us the same happy Signs they  
 “ did before, when they gave us Victory!  
 “ and I am desirous to put you in mind  
 “ of some such things, as, by your recol-  
 “ lecting them, will in my Opinion make  
 “ you march with much more Courage to  
 “ the Enemy. For you are better prac-  
 “ tised in the Affairs of War than our  
 “ Enemys are; and you have been bred  
 “ up together in this, and formed to it a

Book VI. “ much longer time than our Enemys have  
 “ been. You have been Fellow-Con-  
 “ querors together ; whereas many of our  
 “ Enemys have been Fellow-sharers in a  
 “ Defeat; and of those on both sides that  
 “ have not yet been engaged in Action;  
 “ they that are of our Enemys side know  
 “ that they have for their Supports Men  
 “ that have been Deserters of their Sta-  
 “ tion and Run-aways; but you that are  
 “ with us, know that you act with Men  
 “ zealous to assist their Friends. It’s pro-  
 “ bable then that they who have confi-  
 “ dence in each other will unanimously  
 “ stand and fight, but they who distrust  
 “ each other will necessarily be every one  
 “ contriving, how they shall the soonest  
 “ get out of the way. Let us march then,  
 “ my Friends ! to the Enemy with our  
 “ armed Chariots against those of the Ene-  
 “ my unarmed; with our Cavalry in  
 “ like manner, both Men and Horses  
 “ armed, against those of the Enemy un-  
 “ armed, in order to a close Engagement.  
 “ The rest of the Foot are such as you  
 “ have engaged already. But as for the  
 “ *Egyptians*, they are both armed and  
 “ form-

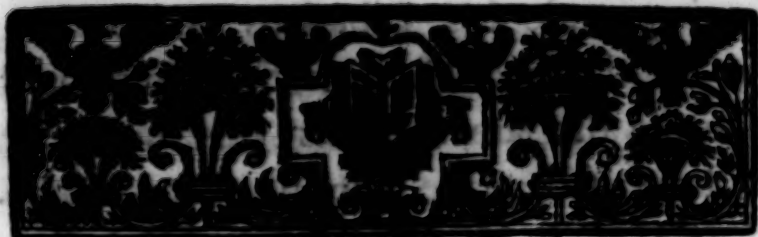


“ formed in the same manner, both e-  
“ qually ill; for they have Shields  
“ larger than they can act or see with;  
“ and being formed an hundred in depth,  
“ it's evident they will hinder one ano-  
“ ther from fighting, except only a very  
“ few. If they think by their might in  
“ rushing on to make us give way, they  
“ must first sustain our Horse and such  
“ Weapons as are driven upon them by  
“ the force of Horses; and if any of them  
“ make shift to stand this, How will they  
“ be able to engage our Horse, our Pha-  
“ lanx and our Turrets at the same time?  
“ For those mounted on the Turrets will  
“ come up to our assistance, and by doing  
“ execution upon the Enemy, will make  
“ them, instead of fighting, be confound-  
“ ed and not know what to do. — If  
“ you think that you are still in want of  
“ any thing, tell it me; for, with the  
“ help of the Gods! we will be in want  
“ of nothing. — And if any one have a  
“ mind to say any thing, let him speak,  
“ If not, go your ways to sacred Affairs!  
“ And having made your Prayers to the  
“ Gods to whom we have sacrificed;

Book VI. “ then go to your Ranks ! And let every  
“ one of you remind those that belong to  
“ him of the things which I have put  
“ you in mind of. And let every one  
“ make it appear to those whom he com-  
“ mands, that he is worthy of Command ;  
“ by shewing himself fearless in his Man-  
“ ner, his Countenance and his Words ! ”



C-Y-R-O-



CYROPÆDIA:  
OR, THE  
*Institution of Cyrus.*

By XENOPHON.

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BOOK VII.

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**T**HESE Men having made their Prayers to the Gods, went away to their Ranks. And the Servants brought Meat and Drink to *Cyrus*, and to those that were with him, while they were yet taken up in their Holy-Rites. *Cyrus*, standing as he was, and beginning with an Offering to the Gods,  
took



took his Dinner and distributed around always to the Man that most wanted. Then having made his Libations and prayed; he drank, and the rest that were with him did the same. After this was done, and he had made supplication to *Jove-Paternal*, to be their Leader and Support, he mounted his Horse, and ordered those about him to do the same. All they that were with *Cyrus*, were armed with the same Arms that he was; in Scarlet-Habits, Brass-Corselets, Brass-Helmets, white Crests, Swords, and every one with a single Spear made of the *Cornel-Tree*. Their Horses were armed with Forehead-Pieces, Breast-Plates and Side-Pieces, and these served as Thigh-Pieces to the Rider. Thus much only did the Arms of *Cyrus* differ from the others, that these were done over with a Gold-Colour, but those of *Cyrus* cast a Brightness like a Mirror. When he was mounted and stood looking which way he was to go, it thunder'd to the Right. He then said, "We will follow thee, O Greatest *Jove*!" And he set forward with *Chrysantas* a Commander of Horse, and his Body of Horse upon

upon his Right-Hand; and *Arasambas* with his Body of Foot, upon his left. He gave orders that all should have their Eyes to his Ensign, and follow on in an even pace. His Ensign was a Golden Eagle held up upon the Top of a long Launce. And this remains the Ensign of the *Persian* King to this day. Before they got sight of the Enemy, he made the Army halt three times. When they had marched on about twenty Stades, they began then to observe the Enemys Army advancing; and when they were all in view of each other, and the Enemys found that they exceeded very much in Front on both sides; then making their own Phalanx halt (for otherwise there was no fetching a Compass to enclose the opposite Army) they bent themselves in order to take that Compass; that by having disposed themselves into the Form of the Letter Gamma  $\Gamma$  on each side, they might engage on every side at once.

*CYRUS*, seeing this, did not slacken his pace for it, but led on just as before. And taking notice at how great a distance  
on

on each side they took their Compass and extended their Wings around, “Do you observe, said he, *Chrysantas*! where they take their Compass?” “Yes, said *Chrysantas*; and I wonder at it, for to me they seem to draw off their Wings very far from their own Phalanx.” “Yes, by *Jove*! said *Cyrus*, and from ours too, and what is the meaning of this? It is plainly, said he, because they are afraid, in case their Wings get near to us, while their Phalanx is yet at a distance, that we shall charge them.” Then said *Chrysantas*, “How will they be able to be serviceable to one another when they are at such a distance from each other?” “It’s plain, said *Cyrus*, that when their Wings have gained so much Ground as to be over against the Sides of our Army, then turning themselves and forming in Front, they will march upon us on every side, that they may engage on every side at once.” “And, do not you think then, said *Chrysantas*, that they contrive well?” “Yes, with respect to what they see, but with re-  
spect



“ spect to what they do not see, they con-  
 “ trive worse than if they advanced upon  
 “ us by their Wings. — But do you,  
 “ *Arsamas!* lead on quietly with your  
 “ Foot, as you observe that I do. And  
 “ do you, *Chrysantas!* follow on with  
 “ your Horse in the same even Pace.  
 “ I will march away to the Place where  
 “ I think it proper to begin the Engage-  
 “ ment, and as I pass on, I will view how  
 “ we stand disposed in every part. After  
 “ I get to the Place, and when we are  
 “ marching up against each other, I will  
 “ begin the Hymn, and do you follow  
 “ me. When we are engaged with the  
 “ Enemy you will perceive it, for I rec-  
 “ kon there will be no small Noise and  
 “ Rout. Then will *Abradatas* set for-  
 “ ward to charge the Enemy with his  
 “ Chariots; for so it shall be told him to  
 “ do. You must follow up immediately  
 “ after the Chariots, for by this means we  
 “ shall fall upon the Enemy while they  
 “ are the most in disorder. I will be my  
 “ self at hand, as soon as I can, to pur-  
 “ sue them; if the Gods so please!”

HAV-

 HAVING said this, and transmitted the Word, which was this, "JOVE  
"OUR SAVIOUR AND LEADER!" he then marched. And taking his way between the Chariots and Corselet-Men, and looking upon some of the Men that were in their Ranks, he then said, "My  
"Friends! how pleasing is it to see your  
"Countenances!" Then to others he said,  
"Consider, my Friends! that our present  
"Contest is not only for Victory to-day,  
"but to maintain the Victory we gained  
"before, and for all manner of happy  
"Success hereafter!" Then coming up with others, he said: "From hencefor-  
"ward, my Friends! we shall have no  
"cause to blame the Gods; for they have  
"put it in our power to acquire many  
"great Advantages to our selves. But  
"then, my Friends! let us be brave!"  
To others he spoke thus: "My Friends!  
"to what nobler Society of Friendship  
"can we ever invite one another than to  
"the present! For it is now in our power,  
"by being brave Men, to confer upon  
"each other Benefits in great number."  
And to others again thus. "I believe you  
"know,

“ know, my Friends ! that the Prizes now  
 “ lie before you. And to the Victors,  
 “ they are these ; to pursue, to deal their  
 “ Blows, to kill, to reap great advantage,  
 “ to gain praise, to be free and to rule.  
 “ But the Reverse of these it is plain will  
 “ be the Lot of the Cowardly. Whoever  
 “ therefore has a kindness for himself, let  
 “ him fight after my Example ; for I will  
 “ not willingly admit of any thing mean  
 “ or base in my Behaviour.” When he  
 came up with others that had been in the  
 Engagement with him before, he said :  
 “ And to you, my Friends ! what should  
 “ I say ? for you know how those that  
 “ are brave in Action pass the day, and  
 “ how those do it that are cowardly.”

WHEN he was got over against *Ab-*  
*radatas*, as he passed along he stopp'd.  
 And *Abradatas* delivering the Reins to  
 the Driver, came to him ; and several o-  
 thers that were posted near, and belonged  
 both to the Foot and to the Chariots, ran  
 to him. And when they were come, he  
 spoke to them in this manner. “ As you  
 “ desired *Abradatas* ! God has vouch-



“ safed to grant the principal Rank amongst  
 “ all us Allyes to those that are with you.  
 “ And when it comes to be your part to  
 “ engage, remember! that the *Persians*  
 “ are to see you, and to follow you, and  
 “ not suffer you to engage alone.” Then  
*Abradatas* said. “ Affairs here with us,  
 “ *Cyrus!* seem to stand upon a good  
 “ foot; but our Flanks disturb me. For  
 “ along our Flanks, I observe are ex-  
 “ tended the Enemys Wings that are  
 “ very strong, and consist of Chariots and  
 “ all other military Strength: But of ours  
 “ there’s nothing opposed to them but  
 “ Chariots; so that, said he, had not I  
 “ obtained this Post by the Lot, I should  
 “ be ashamed to be here. So much do I  
 “ think my self in the safest Station.”  
 Then *Cyrus* said, “ If things are upon a  
 “ good foot with you, be at ease as to  
 “ them: For, with the help of the Gods!  
 “ I will shew you our Flanks entirely  
 “ clear of the Enemy. And do not you  
 “ attack the Enemy I charge you, before  
 “ you see those People flying that you  
 “ are now afraid of.” (Thus presumptu-  
 “tuously did he talk of the approaching  
 En-

Engagement, tho' at other times he was not presumptuous in his Discourse.) " But  
 " when you see these Men flying, then  
 " count upon it that I am at hand and be-  
 " gin your Attack, for you will then deal  
 " with the Enemy, while they are in the  
 " greatest Consternation, and your own  
 " Men in the most heart. But while you  
 " have Leisure, *Abradatas!* drive along  
 " by your own Chariots, and exhort your  
 " People to the Attack. Give them  
 " Courage by your Countenance, raise  
 " them with hopes, and inspire them with  
 " Emulation to appear the bravest among  
 " all that belong to the Chariots.—For  
 " be assured, that if things fall out thus,  
 " they will all say for the future, that  
 " nothing is more profitable than Virtue  
 " and Bravery." *Abradatas* mounting  
 his Chariot, drove along, and put these  
 things in execution.

BUT *Cyrus* moving on again ; when  
 he came to the left, where *Hystaspes* was  
 with half the *Persian* Horse, calling him  
 by his Name, said. " *Hystaspes!* you

Book VII.

“ now see work for your Quickness in the  
“ Execution of Business; for if we are  
“ before-hand with the Enemy in charging  
“ and doing execution upon them, we  
“ shall not lose a Man.” *Hystaspes* laugh-  
ing at this said, “ We will take care of  
“ those that are over against us : Do you  
“ give some others the charge of those that  
“ are upon our Flanks, that they like-  
“ wise may not be idle.” Then *Cyrus* said,  
“ I am going to those my self. But re-  
“ member this, *Hystaspes* ! which-ever  
“ of us it is that God favours with Victory,  
“ if the Enemy make a stand any where,  
“ let us always join in with our Forces  
“ and charge where the fight continues.”  
Having said this, he moved on; and when  
in his Passage he got to the Flank, and to  
the Commander of the Chariots that were  
there posted, he said to him; “ I am  
“ come to your Assistance. But when you  
“ perceive us to have made our Attack at  
“ the Extremitys, then do you endeavour  
“ at the same time to make your way thro’  
“ the Enemy, for you will be much safer  
“ when you are at large, than while you  
“ are



“ are enclosed within them.” Then passing on, when he got behind the Waggon, he ordered *Artagersas* and *Pharnouchus*, each with his thousand Men, one of Foot, and the other of Horse, there to remain. “ And when you perceive, said he, that “ I have made my Attack upon those that “ are posted over against our Right Wing, “ then do you charge those that are over “ against you. You will engage them by “ their Wing and in Flank where an Army is the weakest; and with your own “ Men formed into a Phalanx; that you “ your selves may be in that Form and “ Disposition which is the strongest. Then “ the Enemy’s Horse, as you see are the “ hindmost. By all means therefore, advance the Body of Camels upon them, “ and be assured, that before you come “ to engage, you will see the Enemy in a “ ridiculous Condition.” *Cyrus* having finished these Affairs, went on to the Right Wing.

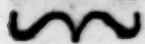
AND *Cræsus* judging that his Phalanx that he marched with, was now nearer to the Enemy than his extended Wings;

gave the Signal to the Wings, to march no farther on, but to turn about in the Station they were in. And as they all stood facing the Army of *Cyrus*, he gave them the Signal to march to the Enemy. And thus three Phalanxes advanced upon the Army of *Cyrus*: One in Front; and of the other two, one upon the right side, and the other upon the left: So that a very great Terror seized the whole Army of *Cyrus*. For just like a little Brick placed within a large one; so was the Army of *Cyrus* surrounded by the Enemy, with their Horse, their heavy-armed Men, their Shield-Men, Archers and Chariots on every side, except upon the Rear. However, when *Cyrus* gave the Signal, they all turned and faced the Enemy. And there was a deep Silence on every side, in Expectation and Concern for the Event. As soon as *Cyrus* thought it the proper time, he began the Hymn; and the whole Army sung it with him. After this, they all of them together made a shout to the God of Battle.

THEN *Cyrus* broke out, and instantly with his Horse taking the Enemy in Flank,

Flank, fell in upon them as soon as possible. The Foot that were with him in Order of Battle followed immediately, and they enclosed the Enemy on each Side; so that they had very much the Advantage; for with a Phalanx of their own, they charged the Enemy upon their Wing, so that the Enemy presently fled with the utmost speed. As soon as *Artagerfas* perceived that *Cyrus* was engaged, he attacked upon the Left, making the Camels advance, as *Cyrus* had ordered. And the Enemy's Horses even at a great distance were not able to stand them; but some of them run madly away, some started from their Ranks, and others fell foul on one another, for thus are Horses always served by Camels. *Artagerfas* with his Men formed, charged in good Order, the Enemy that were in Confusion. And the Chariots, both to the Right and Left, fell on at the same time. Many of the Enemy that fled from the Chariots, were killed by those that pursued the Wing; and many of them in their Flight from these were met by the Chariots.





*ABRADATAS* then delayed no longer, but crying out with Vehemence, "Follow me, my Friends!" rushed on, without sparing his Horses in any sort, but with the Spur fetched a great deal of Blood of them. His other Charioteers broke out with him. The Chariots of the Enemy immediately fled before them, some of them taking up their Men that mounted them, and some leaving them behind. Then *Abradatas* making his way directly thro' these, fell in upon the *Ægyptian* Phalanx, and they that were placed in order near him, fell on with him. Upon many other occasions, it has been made evident, that no Phalanx can be of greater strength, than when it is made up of Joint-Combatants, that are Friends. And it was made evident upon this. For the Companions and Table-Acquaintance of *Abradatas* attacked jointly with him; but the other Drivers, when they saw the *Ægyptians* in a compact Body stand their Ground, turned off to the Chariots that were flying and pursued them: The *Ægyptians* not being able to make way, because they who were

on

on every side of them stood their ground. They that were with *Abradatas* therefore in that part where they fell on, running upon those that stood against them, overturned them by the rapid course of the Horses. And those that fell, they tore to pieces, both Men and Arms; Horses and Wheels; and whatever the Scythes caught hold of, they cut their way thro' by Force, whether Arms or Bodys of Men. In this inexpressible confusion, the Wheels making their way by jolts over heaps of all kinds, *Abradatas* fell, as did likewise the rest that broke in with him. And here were these brave Men cut down and killed.

THE *Persians* who followed up after them, falling upon those that were in disorder, where *Abradatas* and his Men had broke in, did execution upon them. But where the *Egyptians* were undisturbed, (and of these there were great numbers) they marched up against the *Persians*. Here began a terrible Combat of Launces, Javelins, and Swords; and the *Egyptians* had the Advantage both

both by their Multitude, and by their Arms; for their Launces were very strong and of great length, (such as they yet use at this day) and their large Shields were a better defence to them than Corselets, and the less sort of Shield; and being fastned to their Shoulders, were of service to them, to make the stronger push. Therefore closing their large Shields together, they moved and pushed on. The *Persians* holding their less sort of Shields in their hands at Arms-length, were not able to sustain them, but retreated gradually dealing and receiving Blows till they came to the Engines. When they got thither, the *Egyptians* were again galled from the Turrets. And they that were in the Rear of all, would not suffer either the Archers or Javelin-Men to fly; but holding their Swords at them, forced them to shoot and to throw. And great Havock and Destruction there was of Men, great Clashing of Arms and Weapons of all kinds, and great Noise of People, some calling to each other, some making Exhortations, and some calling upon the Gods.

UPON



UPON this, *Cyrus* pursuing those that were opposite to him, came up: and when he saw the *Persians* forced from their Station, he was grieved; and knowing that he could by no other means sooner stop the progress of the Enemy forward, than by riding round and getting to their Rear, he commanded those that were with him to follow. He rode round and came up with their Rear, where his Men charging them, fell upon them as their Backs were turned, and killed a great many. The *Egyptians* as soon as they perceiv'd this, cryed out, that the Enemy was behind them, and in this distress faced about. Here Foot and Horse fought promiscuously, and a Man falling under *Cyrus's* Horse, and being trampled upon, struck his Sword into the Horse's Belly; the Horse thus wounded, tossed and staggered and threw *Cyrus* off. Upon this occasion one might see of what advantage it was, for a Ruler to have the Love of those that are under his Command. For all immediately cryed out, fell on, and fought; they pushed, and were themselves pushed in their turn;

turn; they gave blows, and received them; and one of the Attendants of *Cyrus* leaping from his Horse, mounted *Cyrus* upon him. When *Cyrus* was mounted, he perceived that the *Egyptians* were now hard-pressed on every side, for *Hystaspes* was come up with the *Persian* Horse, and *Chrysantas* in like manner. But he would not now suffer them to fall in upon the *Egyptian* Phalanx, but to gall them with Arrows and Javelins at a distance; this he gave them orders to do. Then in riding round, as he came up to the Engines, he thought it proper to mount a Turret, to view whether any Body of the Enemy made a stand and fought. When he was got up, he saw the whole Plain full of Horses, Men and Chariots, some flying, some pursuing, some victorious, some defeated, the Enemy flying, and his own Men conquering. But he was no longer able to discover in any part, any that stood, but the *Egyptians*; and these, when they were at a loss what to do, forming themselves into a Circle, with their Arms turned to the view of their Enemy, sat quietly under

under the shelter of their Shields, no longer acted, but suffered in a cruel manner.

Book VII.

*C Y R U S* being struck with Admiration of these Men, and touched with pity, that such brave Men should perish, made all those retreat that were engaged against them, and suffered none to continue fighting. He then sent to them a Herald to ask “ whether they intended to be all  
“ destroyed for Men that had deserted  
“ and betrayed ’em, or whether they chose  
“ to be saved with the Reputation of being  
“ brave Men.” Their Reply was thus :  
“ How can we obtain Safety and be re-  
“ puted brave?” Then *Cyrus* again said, “ Because we see, that you are the  
“ only Men that stand your ground and  
“ dare fight.” “ But then, said the *Ægyptians*, what is it that we can handsomely do; and obtain Safety?” *Cyrus* to this said, “ If you can obtain it without  
“ betraying any of your Allyes and  
“ Friends; if you deliver up your Arms to  
“ us, and become Friends to those who  
“ choose to save you, when it is in their  
“ power



Book VII. “ power to destroy you.” Having heard this, they asked this Question. “ If we be-  
“ come your Friends, *Cyrus*! how will  
“ you think fit to deal with us? *Cyrus*  
replied, “ Both to do you good Offices,  
“ and to receive them from you.” Then  
the *Egyptians* again asked, “ What good  
“ Offices?” And to this *Cyrus* said, “ As  
“ long as the War continues, I will give  
“ you larger Pay than you now receive;  
“ when we have Peace, to every one  
“ of you that will stay with me, I will  
“ give Lands, Citys, Women and Servants.”  
The *Egyptians* hearing this, “ begg’d  
“ that they might be exempted from  
“ engaging in the War with him against  
“ *Cræsus*. For he was the only one,  
“ they said, that they forgave.” But con-  
senting to all the rest, they on both sides  
pledged their Faith reciprocally. The  
*Egyptians* that then remained continue  
still to this day faithful to the King. And  
*Cyrus* gave them the Citys, *Larissa* and  
*Cyllene*, that are called the Citys of the  
*Egyptians*, and lie up in the Country  
in the Neighbourhood of *Cuma*, near the  
Sea ;

Sea ; and their Posterity have them at this Book VII.  
day in their possession.

*CYRUS* having performed all these things, and it now growing dark, retreated ; and he encamp'd at *Thybarra*.—In this Battle, the *Egyptians* only of all the Enemys People gained Reputation. And of those that were with *Cyrus*, the *Per-sian-Cavalry* were thought to have been the best. So that the same Sort of Arms that *Cyrus* at that time equip'd his Horsemen with, continue yet in use. The Chariots that carried Scythes gained likewise great Fame. So that this remains yet the Chariot for War in use with the Prince still reigning on in Succession. The Camels did no more than fright the Horses ; they that mounted them did no execution upon the Horse-men, nor were they any of them themselves killed by the Horsemen, for no Horse would come near them. This was then reckoned of use. But no brave Man will breed a Camel for his own mounting, nor exercise and manage them, as intending to serve in War upon them ; so that taking up their old form again,  
they

Book VII. they keep in the Baggage-Train. *Cyrus's* Men having taken their Suppers and placed their Guards as was proper, went to rest.

BUT *Cræsus* immediately fled with his Army to *Sardes*. The other Nations retreated as far as they could in the night, taking their several ways home. As soon as it was day, *Cyrus* led the Army to *Sardes*. And when he got up to the Walls of the Place, he raised Engines, as intending to form an Attack upon the Walls, and provided Ladders. Whilst he was doing these things, the next night he made the *Chaldeans* and *Persians* mount that part of the *Sardian* Fortifications that was thought the most inaccessible; and a certain *Persian* led them the way, who had been a Slave to one of the Garrisons in the Citadel, and had learnt the Descent down to the River and the Ascent from it. As soon as it was known that the Heights above were taken, all the *Lydians* fled from the Walls, every one shifting for themselves as they were able. *Cyrus*, as soon as it was Day, entered the City, and gave out orders, that no one should stir



stir from Rank. *Cræsus* shut up in his Palace, called out upon *Cyrus*, but *Cyrus* leaving a Guard upon *Cræsus*, turned off and mounted up to the Castle that was taken. Book VII.

And when he saw the *Persians* keeping Guard there, as became them; and the Arms of the *Chaldeans* left alone; (for they themselves were run down to plunder the Houses) He presently summoned their Commanders and bid them quit the Army immediately. “For I cannot bear, said he, to see disorderly Men get the advantage of others. And be it known to you! said he, I was providing to manage so, as to make all the *Chaldeans* pronounce those fortunate and happy that engaged with me in the War. But now, said he, do not wonder if somebody superior to you in Strength, happen to meet with you as you go off.” The *Chaldeans* hearing this, were in great terror, “begg’d him to allay his Anger, and said, that they would restore him all the rich Effects they had taken.” He told them, that

Vol. II. M “ he

Book VII. “ he was not in any want of them ; but  
 “ said he, if you would ease me of my  
 “ Trouble and Concern ; give up all that  
 “ you have got, to those that keep Guard  
 “ in the Castle. For when the rest of  
 “ the Soldiers find that the orderly are  
 “ the better for their being so, all will  
 “ be well with me.” The *Chaldeans*  
 did as *Cyrus* had commanded them, and  
 they that had been obedient to their Or-  
 ders, got a great many rich Effects of all  
 kinds. Then *Cyrus* having encamped  
 his Men towards that part of the City that  
 he thought the most convenient, gave  
 them all Orders to stand to their Arms,  
 and take their Dinners ; and having done  
 this, he order’d *Cræsus* to be brought to  
 him.

*CROESUS*, as soon as he saw *Cy-  
 rus*, said, “ Joy and Happiness to you !  
 “ my Sovereign Lord ! For from hence-  
 “ forward, Fortune has order’d you to  
 “ receive that Name, and me to give it  
 “ you.” “ The same I wish to you,  
 “ *Cræsus* ! said he, since we are Men  
 “ both of us. But *Cræsus* ! said he, would  
 “ you

“ you give me a little Advice.” “ I wish,  
“ *Cyrus* ! said he, that I were able to  
“ find any good for you; for I believe it  
“ might be of advantage to my self.”  
“ Hear then, *Cræsus* ! said he, ——  
“ Observing that the Soldiers after ha-  
“ ving undergone many Fatigues, and  
“ run many Dangers, reckon themselves  
“ now in possession of the richest City  
“ in *Asia*, next to *Babylon*; I think  
“ it fit that they should receive some  
“ profit in return. For I make account,  
“ said he, that unless they receive some  
“ Fruit of their Labours, I shall not have  
“ them long obedient to my Orders. But  
“ I am not willing to give them up the  
“ City to Plunder. For I believe, that  
“ the City would be destroyed by it;  
“ and in a Plunder, I know very well,  
“ that the worst of our Men, would  
“ have the Advantage of the best.——  
*Cræsus* hearing this, said, “ Allow  
“ me, said he, to speak to such of the  
“ *Lydians* as I think fit, and to tell  
“ them, that I have prevailed with you,  
“ not to plunder nor to suffer our Wives  
“ and Children to be taken from us; but



“ have promised you that in lieu of  
 “ these, you shall certainly have from the  
 “ *Lydians* of their own accord, what-  
 “ ever there is of worth and value in  
 “ *Sardes*. For when they hear this, I  
 “ know they will bring out, whatever  
 “ there is here of value in the possession  
 “ either of Man or Woman. And yet  
 “ by that time the Year comes about,  
 “ the City will be again in like manner  
 “ full of things of Value in great abun-  
 “ dance. But if you plunder it, you will  
 “ have all manner of Arts, that are called  
 “ the Springs of Riches and of all things  
 “ valuable, destroyed. And then you  
 “ are still at liberty after you have seen  
 “ this, to come and consult, whether you  
 “ shall plunder the City or no. Send said  
 “ he, in the first place to my Treasures,  
 “ and let your Guards take them from  
 “ those that have the keeping them  
 “ for me.”

*CYRUS* agreed to act in all Things,  
*Cressus* said. “ But by all means, said  
 he, tell me, how Things have fallen  
 out, in consequence of the Answers

“ you received upon your application to  
“ the *Delphian* Oracle? For you are said  
“ to have paid the utmost Devotion to  
“ *Apollo*, and to have done every thing  
“ at his persuasion.” “ Indeed, *Cyrus*! said  
“ he, I could wish, that Things stood  
“ thus with me. But now have I gone  
“ on immediately from the beginning, do-  
“ ing Things in direct opposition to  
“ *Apollo*.” “ How so! said *Cyrus*, pray  
“ inform me; for you tell me things  
“ that are unaccountable.” “ Because,  
“ said he, in the first place, neglecting to  
“ consult the God in what I wanted, I  
“ made tryal of him whether he was a-  
“ ble to tell the Truth. Now not only  
“ a God, but even Men that are of worth,  
“ when they find themselves distrusted,  
“ have no kindness for those that distrust  
“ them. And after he had found me  
“ doing things that were absurd, and  
“ knew that I was at a great distance  
“ from *Delphi*, then I sent to consult  
“ concerning my having Sons. He at  
“ first made me no Answer; but by my  
“ sending him many Presents of Gold, and  
“ many of Silver, and by making mul-

“titudes of Sacrifices, I had rendered him  
 “propitious to me as I thought, and he  
 “then upon my consulting him what I  
 “should do that I might have Sons,  
 “answered, “that I should have them.”  
 “And I had them ; for neither in this,  
 “did he deal falsely with me. But when  
 “I had them, they were of no advan-  
 “tage to me, for one of them continues  
 “dumb, and he that was the best of  
 “them perished in the Flower of his  
 “Age. Being afflicted with the misfor-  
 “tune of my Sons, I sent again, and en-  
 “quired of the God, “what to do, that  
 “I might pass the remainder of my Life  
 “in the happiest manner?” And he made  
 “Answer, “O CROESUS! BY THE  
 “KNOWLEDGE OF THY SELF, THOU  
 “WILT PASS THY DAYS IN HAPPINESS”!  
 “When I heard this Oracle, I was pleas’d  
 “with it, for I thought he had granted  
 “me Happiness, by commanding me to  
 “do the easiest thing that could be. For  
 “of the rest of Men, some, I thought,  
 “it was possible for one to know,  
 “and some not ; but that every Man  
 “knew what he was himself. After this,  
 “during



“ during the whole time that I continu’d  
 “ in Peace, and after the Death of my  
 “ Son, I accused my Fortune in nothing.  
 “ But when I was perswaded by the *As-*  
 “ *syrian* to make war upon you, I fell  
 “ into all manner of Dangers, but came  
 “ off safe without getting any harm.  
 “ Now neither in this, can I lay any  
 “ thing to the Gods charge; for after I  
 “ knew my self not to be sufficient to  
 “ make War with you, with the help  
 “ of the God ! I came off with Safety,  
 “ both my self and those that attended  
 “ me. But then again, being as it were  
 “ dissolved, by the Riches I was possessed  
 “ of, by those that begg’d me to be  
 “ their Chief, by the Presents they made  
 “ me, and by Men that in Flattery told  
 “ me, that if I would take upon me the  
 “ Command, all Men would obey me,  
 “ and I should be the Greatest of Men;  
 “ and being puffed up by Discourses of  
 “ this kind, as all the Kings around chose  
 “ me their Chief in the War; I accep-  
 “ ted the Command, as if I were suffi-  
 “ cient to be the first of Men, ignorant of  
 “ my self, in imagining that I was able

“ to make war with you! you, who in  
 “ the first place are descended from the  
 “ Gods, are born of a Race of Kings; and  
 “ have been from a Boy, exercised to Vir-  
 “ tue. But of my own Ancestors, the  
 “ first that reigned, I have heard became a  
 “ King and a Free-man at the same time.  
 “ Having been therefore, said he, thus  
 “ ignorant, I am justly punish’d for it.  
 “ But now, said he, *Cyrus*! I know my  
 “ self!—And can you yet think that  
 “ the Words of *Apollo* are true, that by  
 “ knowing myself I shall be happy?”—  
 “ Of you I make the enquiry, for this  
 “ reason, because you seem to me to be  
 “ the best able to guess at it at this time,  
 “ for you can make it good.”

THEN *Cyrus* said. “ Do you give  
 “ me your opinion, *Cræsus*! upon this;  
 “ for taking into consideration your for-  
 “ mer Happiness, I have compassion for  
 “ you, and now give up into your pos-  
 “ session the Wife that you have, together  
 “ with your Daughters, (for Daughters  
 “ I hear you have) your Friends, Servants  
 “ and Table that you used to keep; but  
 “ Com-

“ Combats and Wars I cut you off from.”  
“ By *Jove* ! then, said *Cræsus*, consult  
“ no farther to make me an Answer con-  
“ cerning my Happiness, for I tell you al-  
“ ready, if you do these things for me that  
“ you say you will, that then I am al-  
“ ready in possession of that course of Life  
“ that others have by my confession  
“ thought the happiest, and I shall con-  
“ tinue on in it.” Then *Cyrus* said, “ Who  
“ is he that is in possession of that hap-  
“ py course of Life ?” “ My own Wife,  
“ *Cyrus* ! said he. “ For she shared equally  
“ with me in all tender good, pleasing and  
“ agreeable things, but in the Cares about  
“ the Success of these things in Wars and  
“ Battles, she shared not at all. So that,  
“ in my opinion, you provide for me in  
“ the manner that I did for the Person  
“ that of all Mankind I loved the most ;  
“ so that I think my self indebted to  
“ *Apollo* in some farther Presents of Gra-  
“ titude and Thanks.” — *Cyrus* hearing  
his discourse, admired his Good-Humour;  
and he carried him about with him where-  
ever he went, either thinking that he was  
of



of use, or reckoning it the safest way to do so. Thus then they went to Rest.

THE next day *Cyrus* calling together his Friends and the Commanders of the Army, ordered some of them to receive the Treasures; and some to take from amongst all the Riches that *Cræsus* should deliver up, first for the Gods, such of them as the Mages should direct; then to receive the rest, put it into Chests and pack it up in the Waggon, putting the Waggon to the Lot, and so to convey it wherever they went, that when opportunity served, they might every one receive their deserved share. These Men did so accordingly.

AND *Cyrus* calling to some of his Servants that were there attending him; “ Tell me, said he, has any of you seen “ *Abradatas* ” for I admire that he who “ was so frequently in our Company before, now does not appear.” One of the Servants therefore replied. “ My “ Sovereign ! it is, because he is not living, “ but died in the Battle, as he broke in  
3 “ with

“ with his Chariot upon the *Egyptians*. Book VII.  
 “ All the rest of them, except his particu-  
 “ lar Companions, they say, turned off  
 “ when they saw the *Egyptians* com-  
 “ pact Body. His Wife is now said to  
 “ have taken up his dead Body, to have  
 “ placed it in the Carriage that she her  
 “ self was conveyed in, and to have  
 “ brought it hither to some place upon  
 “ the River *Pactolus*, and her Eunuchs  
 “ and Servants, they say, are digging a  
 “ Grave for the deceased upon a certain  
 “ Elevation. They say that his Wife after  
 “ having set him out with all the Orna-  
 “ ments she has, is sitting upon the ground  
 “ with his head upon her knees.” *Cyrus*  
 hearing this, gave himself a blow upon  
 the Thigh, mounted his Horse presently  
 at a leap, and taking with him a thousand  
 Horse, rode away to this Scene of Af-  
 fliction; but gave orders to *Gadatas* and  
*Gobryas*, to take with them all the rich  
 Ornaments proper for a Friend and an ex-  
 cellent Man deceased, and to follow after  
 him. And whoever had Herds of Cattle  
 with him, he ordered them to take both  
 Oxen and Horses, and Sheep in good num-  
 ber,

ber, and to bring them away to the place where by enquiry they should find him to be; that he might sacrifice there to *Abradatas*.

AS soon as he saw the Woman sitting upon the Ground, and the dead Body there lying; he shed Tears at the afflicting Sight, and said. “ Alas! thou brave  
 “ and faithful Soul! Hast thou left us!  
 “ and art thou gone!”—At the same time, he took him by the right hand; and the Hand of the deceased came away, for it had been cut off with a Sword by the *Egyptians*. He at the sight of this, became yet much more concerned than before. The Woman shriek’d out in a lamentable manner, and taking the Hand from *Cyrus*, kiss’d it, fitted it to its proper place again, as well as she could, and said; “ The rest *Cyrus!* is in the  
 “ same condition! but what need you see  
 “ it? And I know, that I was not one of  
 “ the least concerned in these his Suffer-  
 “ ings! and perhaps you were not less  
 “ so! For I!—Fool that I was!—fre-  
 “ quently exhorted him to behave in such



“ a manner, as to appear a Friend to you ! Book VII.  
 “ worthy of notice ! and I know, he never  
 “ thought of what he himself should suf-  
 “ fer, but of what he should do to please  
 “ you !—He is dead therefore, said she,  
 “ without Reproach !——and I who  
 “ urged him on, sit here alive !”——*Cyrus*  
 shedding tears for some time in silence, then  
 spoke.——“ He has died Woman ! the  
 “ noblest Death ! for he has died victori-  
 “ ous ! Do you adorn him with these things  
 “ that I furnish you with !” (And *Gobryas*  
 and *Gadatas* were then come up, and had  
 brought rich Ornaments in great abundance  
 with them.) “ Then, said he, be assured,  
 “ he shall not want Respect and Honour  
 “ in all other things ! but over and above,  
 “ Multitudes shall concur in raising him a  
 “ Monument that shall be worthy of us !  
 “ and all the Sacrifices shall be made him  
 “ that are proper to be made in honour of  
 “ a brave Man !——You, said he, shall  
 “ not be left destitute, but for the sake of  
 “ your Modesty and every other Virtue,  
 “ I will pay you all other Honours, as  
 “ well as place those about you, who shall  
 “ convey you wherever you please. Do  
 “ but

“ but you make it known to me who it  
 “ is that you desire to be conveyed to.”  
 And *Panthea* replied, “ Be confident,  
 “ *Cyrus*! said she, I will not conceal from  
 “ you, who it is that I desire to go to!—

HE having said this, went away with great Pity for the Woman, that she should have lost such a Husband, and for the Man that he should have left such a Wife behind him, never to see her more. —  
 The Woman gave order to her Eunuchs to retire, “ till such time, said she, as I  
 “ have lamented my Husband as I  
 “ please!” Her Nurse she bid to stay, and gave her orders, that when she was dead, she should wrap her and her Husband up in one Mantle together. The Nurse after having repeatedly begged her not to do thus, and meeting with no Success, but observing her to grow angry, sat her self down, breaking out into Tears. She being before-hand provided with a Sword, killed her self, and laying her head down upon her Husband’s Breast, she died. The Nurse set up a lamentable Cry, and covered them both as *Panthea* had directed.

C T-

C T R U S, as soon as he was informed of what the Woman had done, being struck with it, went to help her if he could. The Eunuchs, being three in number, seeing what had been done, drew their Swords and killed themselves, as they stood at the place where she had ordered them. And the Monument is now said to have been raised by continuing the Mount on to the Eunuchs; and upon a Pillar above they say the Names of the Man and of the Woman were written in *Syriack* Letters. Below, they say, there were three Pillars, and that they were inscribed thus, *of the Eunuchs*. *Cyrus* when he came to this melancholy Scene, was struck with admiration of the Woman, and having lamented over her, went away. He took care of them as was proper, that all the Funeral Rites should be paid them in the noblest manner. And the Monument they say was raised up to a very great size.

A F T E R this, the *Carians* falling into Factions, and the Partys making war upon each other, and having their Habitations  
in



in places of Strength, both called in *Cyrus*. *Cyrus* remaining at *Sardes*, made Engines and Battering-Rams, to demolish the Walls of those that should refuse to submit; and sent *Adusius* a *Persian*, one who was not unable in other respects, nor unskilled in War, and a very agreeable Man, into *Caria*, and gave him an Army. The *Cilicians* and *Cyprians* very readily engaged with him in that Service; for which reason he never sent a *Persian* as Governour over the *Cilicians* or *Cyprians*; but contented himself with their national Kings, only receiving a Tribute from them, and appointing them their Quotas for military Service whenever he should want them. *Adusius* at the head of his Army came into *Caria*. And from both Partys of the *Carians*, there were People that came to him, and were ready to admit him into their Places of Strength, to the Prejudice of their opposite Faction.

*ADUSIUS* behaved to both in this manner. Whichever of the Partys he conferred with, he told them that what they said was just, he said that they must needs  
keep

keep it concealed from their Antagonists ; that he and they were Friends ; that by this means he might fall upon their Antagonists whilst they were the most unprepared. As Testimonials of their Faith, he required, that the *Carians* should swear without fraud to admit him and his People into their Places of Strength, for the Service of *Cyrus* and of the *Persians*, and he would himself make Oath to enter their Places of Strength for the Service of those that admitted him. Having done this, then privately and unknown to each other, he appointed them both the same Night : and that Night he got within their Walls and seized the Fortifications of both. As soon as Day came, he sat himself between them with his Army about him, and summoned the proper Persons on both sides to attend. These Men, when they saw each other, were astonished, and thought themselves both deceived. And *Adusius* spoke to this effect. “ I swore to you, Men of *Caria* ! that I would without fraud enter your Fortifications, to the advantage of those that admitted me. Therefore, if I destroy

VOL. II. N “ either

“ either of you, I reckon that I have made  
 “ this Entry to the damage of the *Ca-*  
 “ *rians*. But if I procure you Peace, and  
 “ Liberty to you both to cultivate your  
 “ Lands with Security, I then reckon I  
 “ am come for your Advantage. From  
 “ this day therefore, it is your part, to  
 “ join in Correspondence with each other,  
 “ in a friendly manner, to cultivate your  
 “ Lands, to give and receive each other’s  
 “ Children mutually in Marriage, and if  
 “ any one attempt to deal unjustly in any  
 “ of these matters, to all such, *Cyrus* and  
 “ we will be Enemies.” After this the  
 Gates of the Fortresses were thrown open,  
 the Ways were full of People passing from  
 one to another, the Lands were full of  
 Labourers, they celebrated Festivals in  
 common, and all was full of Peace and  
 Satisfaction.

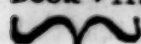
MEAN while, there came People  
 from *Cyrus*, to enquire, whether he wanted  
 either a Reinforcement or Engines. *Adu-*  
*sus* returned Answer, That for the present  
 he might turn his Forces another way.  
 And at the same time that he made this  
 An-



Answer, he led the Army away, leaving Garrisons in the Castles. The *Carians* prayed him to stay, and upon his Refusal they sent to *Cyrus*, begging him to send *Adusius* to them as their Governor. *Cyrus* mean while had sent *Hystaspes* away with an Army to *Phrygia* on the *Hellepont*. And when *Adusius* arrived, he ordered him to lead his Army on in the Way that *Hystaspes* was gone before, that those People might the more readily submit to *Hystaspes*, when they heard that there was another Army advancing. The *Greeks* that inhabited upon the Sea-side, prevailed by many Presents, not to admit the Barbarians within their Walls, but they engaged to pay a Tribute, and serve in War where *Cyrus* should command them. The King of *Phrygia* prepared himself as intending to keep possession of his Places of Strength, and not to submit, and he sent Word accordingly. But when the Commanders under him revolted from him, he became destitute, and at last fell into the hands of *Hystaspes*, to receive the Punishment that *Cyrus* should think fit to inflict upon him. *Hystaspes* then leaving

N 2

strong

 strong *Persian* Garrisons in the Castles, went away, and together with his own Men, carried off considerable Numbers of the *Phrygians*, both Horse and Shield-Men. *Cyrus* sent Orders to *Adusius* to join *Hystaspes*, and to take such of the *Phrygians* as took part with them, and bring them away with their Arms; but such as had shown an Inclination to make war upon them, to take both their Horses and Arms from them, and command them all to attend them with Slings. These Men did accordingly.

*CYRUS* then set forward from *Sardes*, leaving there a numerous *Persian* Garrison, and taking *Cræsus* with him and a great many Waggons loaded with abundance of rich Effects of all kinds. And *Cræsus* came to him with an exact Account in writing of what was in each Waggon, and delivering the Writings to *Cyrus*, said. “ By these, *Cyrus*! said he, you will  
 “ know who it is that justly delivers the  
 “ Things that he takes with him into his  
 “ Charge, and who it is that does not.”  
 Then *Cyrus* said, “ You do extremely  
 well,

“ well, *Cræsus*! in being thus provident  
“ and careful: But they that have the  
“ charge of these things for me, are such  
“ as deserve to have them, so that if they  
“ steal any of them, they steal what belongs  
“ to themselves.” At the same time he  
delivered the Writings to his Friends and  
chief Officers, that they might know  
which of those that were intrusted with  
these things delivered them up to them  
safe, and which of them did not. Such  
of the *Lydians* as he saw setting them-  
selves out handsomely in their Arms,  
Horses and Chariots, and using all their  
endeavours to do what they thought would  
please him, these he took with him in  
Arms. But from those that he saw attended  
with Dissatisfaction, he took their Horses  
and gave them to the *Persians* that first  
engaged in the Service with him; he burnt  
their Arms, and obliged them to follow  
with Slings. And all those that he dis-  
armed of the several Nations that he sub-  
jected, he obliged them to practise the  
Sling, reckoning it a servile Sort of Arm.  
For there are Occasions, when Slingers ac-  
companied with other Forces are of very



great use, but when a Force consists all of Slingers, they are not able of themselves to stand against a very few Men, that march up close upon them with Arms proper for close Engagement.

IN his March to *Babylon*, he overthrew the *Phrygians* of the Greater *Phrygia*. He overthrew the *Cappadocians*, and he subjected the *Arabians*. And out of all these he armed no less than forty thousand *Persian* Horse-men. Abundance of the Horses that belonged to Prisoners taken, he distributed amongst all his Allies. He came at last to *Babylon*, bringing with him a mighty Multitude of Horse, a mighty Multitude of Archers and Javelin-Men, but Slingers innumerable.

WHEN *Cyrus* got to *Babylon*, he posted his whole Army round the City, then rode round the City himself, together with his Friends and with such of his Allies as he thought proper. When he had taken a view of the Walls, he prepared for drawing off the Army from before the City, and a certain Deserter coming off,

off, told him, that they intended to fall upon him when he drew off the Army.

“ For as they took their View from the “ Walls, said he, your Phalanx appeared “ to them to be but weak.” And no wonder that it really was so. For his Men encompassing a great Extent of Wall, the Phalanx was of necessity to be drawn out into but little depth. *Cyrus* having heard this, and standing in the Center of his Army with those that were about him, gave orders that the heavy-armed Men, from both the Extremitys folding up the Phalanx, should move away, along by that part of the Army that stood still, till each Extremity came up and joined in the Center. Upon their doing this therefore, it gave the greater courage to those that stood; because they were now of double the depth they were of before; and it gave courage in like manner to those that moved away, for they that stood their ground were immediately upon the Enemy. When both the Extremitys marched and joined up to each other, they stood still, being now much the stronger; they that moved off, by means of those that were

Book VII.

before them; and they that were in Front, by means of those that were now behind them. The Phalanx being thus folded up, the best Men came of necessity to be ranged first, and last, and the worst in the middle.—And a Disposition of this kind seemed to be the best adapted both for fighting, and to prevent Flight. Then the Horse and light-armed Men upon the Wings, came up nearer always to the Commander in Chief, as the Phalanx became less extended by being thus doubled in depth. When they were thus collected together, they retreated, by falling back till they got perfectly out of weapons-cast from the Walls; when they were got out of weapons-cast, they turned, and moving forward a few Steps, they turned again to their Shields about and stood facing the Walls: And the greater distance they were off, so much the seldomer they faced about; and when they thought themselves safe, they made off in a continued March till they reached their Tents.

WHEN



W H E N they were encamped, *Cyrus* summoned to him the proper Persons, and said. “ Friends and Allyes ! we have  
“ taken a View of the City round, and I  
“ don’t find that I can discover how it is  
“ possible for one by any Attack, to make  
“ one’s self Master of Walls that are so  
“ strong and so high. But the greater the  
“ Numbers of Men in the City are, (since  
“ they venture not out to fight,) so much  
“ the sooner in my opinion they may be  
“ taken by Famine. Therefore unless  
“ you have some other Method to propose, I say, that these Men must be  
“ besieged and taken in that manner.”

Then *Chrysantas* said, “ Does not this  
“ River, that is above two Stades over,  
“ run thro’ the midst of the City ?”  
“ Yes, by *Jove* ! said *Gobryas* , and  
“ it is of so great a depth, that two Men,  
“ one standing upon the other, would  
“ not reach above the Water, so that the  
“ City is yet stronger by the River than  
“ by its Walls.” Then *Cyrus* said ,  
“ *Chrysantas* ! Let us lay aside these  
“ things that are above our Force. It is  
“ our

“ our Buſineſs, as ſoon as poſſible, to dig  
 “ as broad and as deep a Ditch as we  
 “ can, each part of us meaſuring out his  
 “ Proportion, that by this means we may  
 “ want the fewer Men to keep watch.”

SO meaſuring out the Ground around the Wall; and from the ſide of the River, leaving a Space ſufficient for large Turrets; he dug round the Wall on every ſide, a very great Ditch; and they threw up the Earth towards themſelves. In the firſt place, he built the Turrets upon the River, laying their Foundation upon Palm-trees that were not leſs than a hundred Foot in length. For there are thoſe of them that grow, even to a yet greater length than that, and Palm-trees that are preſſed, bend up under the weight as Affes do, that are uſed to the Pack-ſaddle. He placed the Turrets upon theſe, for this reaſon, that it might carry the ſtronger Appearance of his preparing to block up the City, and as if he intended, that if the River made its way into the Ditch, it might not carry off the Turrets. He raiſed likewise a great many other Turrets upon the  
 the

the Rampart of Earth, that he might have as many Places as were proper for his Watches. These People were thus employed. But they that were within the Walls, laughed at this Blockade, as being themselves provided with Neccessarys for above twenty Years. *Cyrus* hearing this, divided his Army into twelve Parts, as if he intended that each Part should serve upon the watch one Month in the Year. And when the *Babylonians* heard this, they laughed yet more than before ; thinking with themselves, that they were to be watched by the *Phrygians*, *Lycians*, *Arabians*, and *Cappadocians*, Men that were better affected to them than they were to the *Persians*. The Ditches were now finished.

AND *Cyrus*, when he heard that they were celebrating a Festival in *Babylon*, in which all the *Babylonians* drank and revelled the whole Night ; upon that occasion, as soon as it grew dark, took a number of Men with him and opened the Ditches into the River. When this was done, the Water run off in the Night by the



the Ditches, and the Passage of the River through the City became passable. When the Affair of the River was thus managed, *Cyrus* gave Orders to the *Persian*-Commanders of thousands, both Foot and Horse, to attend him, each with his thousand drawn up two in Front, and the rest of the Allies to follow in the Rear, ranged as they used to be before. They came accordingly. Then he making those that attended his Person, both Foot and Horse, to go down into the dry Part of the River, ordered them to try, whether the Channel of the River was passable. And when they brought him word that it was passable, he then called together the Commanders both of Foot and Horse, and spoke to them in this manner.

“ T H E River, my Friends ! has  
 “ yielded us a Passage into the City.  
 “ Let us boldly enter, and not fear any  
 “ thing within, considering, that these Peo-  
 “ ple that we are now to march against,  
 “ are the same that we defeated while  
 “ they had their Allies attending them,  
 “ while they were awake, sober, armed,  
 “ and

“ and in order. But now we march to  
“ them at a time, that many of them are  
“ asleep, many drunk, and all of them  
“ in confusion, and when they discover  
“ that we are got in, they will then, by  
“ means of their Consternation, be yet  
“ more unfit for Service, than they are  
“ now. But in case any one apprehend,  
“ (what is said to be terrible to those that  
“ enter a City) lest mounting to the  
“ tops of their Houses, they discharge  
“ down upon us on every side : as to  
“ this, be still more at ease. For if they  
“ mount to the tops of their Houses, we  
“ have then the God *Vulcan* for our Fel-  
“ low-Combatant ; their Porches are easi-  
“ ly set fire to, their Doors are made of  
“ the Palm-tree, and anointed over with  
“ bituminous Matter, which will nourish  
“ the Flame. We have Torches in abun-  
“ dance, that will presently take fire :  
“ We have plenty of Pitch and Tow,  
“ that will immediately raise a mighty  
“ Flame ; so that they must of necessity  
“ fly from off their Houses immediately,  
“ or immediately be burnt. Come on  
“ then ! take to your Arms, and with the  
I “ help

Book VII. “ help of the Gods ! I’ll lead you on.  
 “ Do you, said he, *Gobryas* and *Gada-*  
*tas* ! shew us the ways : For you are  
 “ acquainted with them, and when we  
 “ are got in lead us the readiest way to  
 “ the Palace.” — “ It may be no won-  
 “ der, perhaps, (said they that were with  
*Gobryas*,) “ if the Doors of the Palace  
 “ are open, for the City seems to-night  
 “ to be in a general Revel, but we shall  
 “ meet with a Guard at the Gates ; for  
 “ there is always one set there.” “ We  
 “ must not then be remiss, said *Cyrus*,  
 “ but march, that we take them as much  
 “ unprepared as is possible.”

WHEN this was said, they marched;  
 and of those that they met with, some  
 they fell upon and killed, some fled, and  
 some set up a clamour. They that were  
 with *Gobryas*, joined in the clamour with  
 them, as if they were Revellers them-  
 selves, and marching on the shortest way  
 that they could, they got round about the  
 Palace. Then they that attended *Gada-*  
*tas* and *Gobryas* in Military Order, found  
 the Doors of the Palace shut ; and they  
 I that



that were posted opposite to the Guards fell in upon them, as they were drinking with a great deal of Light around them, and used them immediately in a hostile manner. As soon as the noise and clamour began, they that were within perceiving the disturbance, and the King commanding them to examine what the matter was, run out throwing open the Gates. They that were with *Gadatas*, as soon as they saw the Gates loose, broke in, pressing forward upon the Run-aways, and dealing their Blows amongst them, they came up to the King and found him now in a standing posture with his Sword drawn. They that were with *Gadatas* and *Gobryas*, being many in number, mastered him; they likewise that were with him were killed, one holding up something before him, another flying, and another defending himself with any thing that he could meet with. *Cyrus* sent a Body of Horse up and down thro' the Streets, bidding them kill those that they found abroad, and ordering some who understood the *Syrian* Language to proclaim it to those that were in the Houses

Book VII. Houses to remain within, and that if any were found abroad they should be killed. These Men did accordingly. *Gadatas* and *Gobryas* then came up, and having first paid their Adoration to the Gods for the revenge they had had upon their impious King, they then kiss'd the Hands and Feet of *Cyrus*, shedding many Tears in the midst of their Joy and Satisfaction.

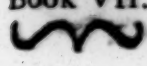
WHEN Day came, and they that guarded the Castles perceived, that the City was taken and the King dead; they gave up the Castles. *Cyrus* immediately took possession of the Castles, and sent Commanders with Garrisons into them. He gave up the Dead to be bury'd by their Relations, and ordered Heralds to make Proclamation, that the *Babylonians* should bring out their Arms, and made it be declared, that in whatever House any Arms should be found, all the People in it should suffer Death. They accordingly brought out their Arms, and *Cyrus* had them deposited in the Castles, that they might be ready in case he should want them upon any future occasion.

WHEN

WHEN these things had been done, then first summoning the Mages; he commanded them, to choose out for the Gods, the first-Fruits of certain Portions of Ground for sacred use, as out of a City taken by the Sword. After this, he distributed Houses and Palaces to those that he reckoned had been Sharers with him in all the Actions that had been performed. He made the distributions in the manner that had been determined; the best Things to the best deserving; and if any one thought himself wronged, he ordered him to come and acquaint him with it. He gave out Orders to the *Babylonians*, to cultivate their Land, to pay their Taxes, and to serve those that they were severally given to. The *Persians* and such as were his Fellow-sharers; and those of his Allyes that chose to remain with him, he ordered to talk as Masters of those they had received.

AFTER this, *Cyrus* desiring now to set himself upon such a foot as he thought becoming a King, that he might appear



 but seldom and in an awful manner, with the least Envy that was possible; was of opinion to effect it with the consent of his Friends, he contrived it therefore in this manner: As soon as it was Day, taking a Station in some place, where he thought it proper, he admitted any one that had a mind to speak with him, and after having given him his Answer, dismissed him. The People, as soon as they knew he gave admittance, resorted to the Place in disorderly and unmanageable Multitudes, and by their pressing round about the entrance there was a mighty struggle and contention, and the Servants that attended, distinguishing as well as they could, let them in. When any of his Friends, by pressing their way thro' the Crowd, appeared before him, *Cyrus* holding out his hand, drew them to him and spoke to them thus. "Wait here, " my Friends! till we have dispatched " the Crowd, and then we will confer " at leisure." His Friends waited and the Crowd flocked in more and more, till the Evening came on upon them, before he could be at leisure to confer with his Friends.

Friends. So *Cyrus* then spoke. “ Now Book VII.

“ Good People ! said he, it's time to se-  
 “ parate, come again to morrow-Morning,  
 “ for I have a mind to have some dis-  
 “ course with you.” His Friends, hearing  
 this, run off and went their way with  
 great Satisfaction, having done penance  
 in the want of all kind of Necessarys.  
 Thus they went to Rest.— The next  
 day, *Cyrus* attended at the same place ;  
 and a much greater Multitude of Peo-  
 ple that were desirous to be admitted to  
 him, stood round about, attending much  
 sooner than his Friends. *Cyrus* there-  
 fore forming a large Circle of *Persian*  
 Lance-Men, bid them let none pass, but  
 his Friends, and the *Persian* Commanders  
 and the Commanders of his Allyes. When  
 these Men were met, he spoke to them  
 to this Effect.

“ FRIENDS and Allyes ! we have  
 “ nothing that we can lay to the charge of  
 “ the Gods, as not having hitherto effected  
 “ whatever we have wished for. But if  
 “ this be the Consequence of performing  
 “ great things, that one cannot obtain a  
 O 2 “ little



“ little Leisure for one’s self, nor enjoy  
 “ any Satisfaction with one’s Friends; I  
 “ bid farewell to such Happiness. You  
 “ observed, said he, yesterday, that be-  
 “ ginning in the morning to give Audience  
 “ to those that came, we did not make an  
 “ end before the Evening. And now you  
 “ see that these and many more than those  
 “ that attended yesterday are here about,  
 “ intending to give us trouble. If one  
 “ submit one’s self therefore to this, I reckon  
 “ that but a very little part of me will fall  
 “ to your share, and but a little of you to  
 “ mine. And in my self, I know very  
 “ well, I shall have no share at all. Be-  
 “ sides, said he, there’s another ridiculous  
 “ thing that I take notice of. I stand af-  
 “ fected to you, as it is natural for me to  
 “ do. But of those that stand here around,  
 “ I may know here and there one, or  
 “ perhaps none at all; and these Men stand  
 “ so disposed, as to think, that if they  
 “ can get the better of you in crowding,  
 “ they shall effect what they desire at my  
 “ hands sooner than you shall. Yet I  
 “ should think it proper, that if any of  
 “ them want me, they should make their  
 “ Court



“ Court to you that are my Friends, and  
 “ beg to be introduced. But somebody  
 “ then perhaps may say, Why did not  
 “ I set my self upon this foot from the be-  
 “ ginning, and why did I give my self up  
 “ so in common? Why, because I knew  
 “ that the Affairs of War were of such a  
 “ nature, that the Commander ought not  
 “ to be behind-hand either in knowing  
 “ what was fit to be known, or in exe-  
 “ cuting what the occasion required.  
 “ And such Commanders as were seldom  
 “ to be seen, I thought, let slip many things  
 “ that were proper to be done. But since  
 “ War that requires the utmost Labour  
 “ and Diligence is now ceased; my own  
 “ Mind seems to me to require some rest.  
 “ As I am therefore at a loss what to do,  
 “ that our own Affairs and those of others  
 “ that it is our part to take care of, may  
 “ be established upon the best foot: Let  
 “ some one or other, give us such Advice,  
 “ as he thinks the most advantageous.”  
 —Thus *Cyrus* spoke.

THEN *Artabazus*, he who had said  
 heretofore, that he was his Relation, rose

Book VII.

up after him and spoke. " You have  
 " done very well, *Cyrus*! said he, in be-  
 " ginning this discourse. For while you  
 " were yet very young, I set out, with a  
 " desire to be your Friend; but observing  
 " that you were not at all in want of me,  
 " I neglected coming to you. When you  
 " came afterwards to want me as a zealous  
 " Deliverer of *Cyaxares's* Orders to the  
 " *Medes*, I counted upon it, that if I un-  
 " dertook this for you with zeal, I should  
 " become your intimate Friend and con-  
 " verse with you as long as I pleased.  
 " These things were so effectually done,  
 " that I had your commendation. After  
 " this, the *Hyrcanians* first became our  
 " Friends, and this while we were in great  
 " distress for Assistants. So that in the  
 " Transport we almost carried them  
 " about with us in our Arms. After  
 " this, when the Enemy's Camp was  
 " taken, I did not think that you were  
 " at leisure for me, and I excused you;  
 " after this, *Gobryas* became your Friend,  
 " and I was rejoiced at it. Then *Ga-*  
 " *datas* too, and it became a down-right  
 " Labour to share of you. When the  
 " *Sacians*

“ *Sacians* and *Cadusians* became your  
 “ Allyes and Friends, it was probably  
 “ very fit for you to cultivate and serve  
 “ them, for they had served you. When  
 “ we came back again to the Place from  
 “ whence we set out, then seeing you  
 “ taken up with your Horse, your Cha-  
 “ riots and your Engines, I thought that  
 “ when you were at leisure from all this,  
 “ then you would have leisure for me.  
 “ But when the terrible Message came,  
 “ that all Mankind were assembling a-  
 “ gainst us, I determined with my self,  
 “ that this was the decisive Affair; and  
 “ if things succeeded well here, I thought  
 “ my self sure that we should then plen-  
 “ tifully enjoy each other’s Company and  
 “ Converse. Now we have fought the  
 “ decisive Battle and conquered; we have  
 “ *Sardes* and *Cræsus* in our hands; *Ba-*  
 “ *bylon* we have taken; and we have  
 “ born down all before us. And yet  
 “ by the God *Mithres*! yesterday, had  
 “ not I made my way with my Fist thro’  
 “ the Multitude, I had not been able to  
 “ get to you. And when you had taken  
 “ me by the hand and bid me stay by you,



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“ then there I stood to be gazed at for  
 “ passing the whole Day with you,  
 “ without either Meat or Drink. Now  
 “ therefore if any means can be found,  
 “ that they who have been the most de-  
 “ serving, shall have the greatest share of  
 “ you ’tis well: If not, then would I again  
 “ give out Orders from you, that all  
 “ should depart, excepting us that have  
 “ been your Friends from the begin-  
 “ ning.”

AT this *Cyrus* and many others  
 laughed. — Then *Chrystantas* the *Per-  
 sian* rose and spoke thus. “ Heretofore,  
 “ probably, *Cyrus*! you kept your self  
 “ open to the Eyes of all, for the reasons  
 “ you have your self expressed; and be-  
 “ cause we were not the People that  
 “ you were chiefly to cultivate; for we  
 “ attended for our own sakes, but your  
 “ business was by all methods to gain  
 “ the Multitude, that they might with all  
 “ possible satisfaction be ready to under-  
 “ go Labours and run Dangers with us.  
 “ But since you are not only in Circum-  
 “ stances to do this, but are able to ac-  
 “ quire

“ quire others, that you may have occa-  
 “ sion for, it is now very fit that you  
 “ have a House your self. Or what en-  
 “ joyment can you have of your Com-  
 “ mand, if you are the only one, that  
 “ does not share a Home? than which  
 “ there’s no place that to Men is more  
 “ sacred, none more agreeable to them,  
 “ and none nearer to them in their Affec-  
 “ tions. And then, said he, do not you  
 “ think, that we must be ashamed to see  
 “ you abroad faring hard, when we our  
 “ selves are in Houses, and seem to have  
 “ so much the advantage of you? ”——

When *Chrysantas* had said this, many more concurred with him in it.

AFTER this he entered the Royal Palace, and they that conveyed the Treasures from *Sardes* delivered them up here. When *Cyrus* entered, he first sacrificed to the GODDESS VESTA, and then to REGAL JOVE, and to whatever other DEITY the Mages thought proper. Having done this, he now began to regulate other Affairs. And considering what his Business was, and that he was taking upon him the

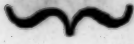
Book VII. the Government of great Multitudes of Men,  
 he prepared to take up his habitation in  
 the greatest City of all that were of note  
 in the World, and this City had as great  
 enmity to him as any City could have to  
 a Man.



TAKING these things into his consideration, he thought himself in want of a Guard about his Person; and well knowing, that Men are at no time so much exposed as while they are eating, or drinking, or bathing, or upon their Bed, or asleep, he examin'd with himself, what sort of People he might have about him, that might be best trusted upon those occasions. And he was of opinion, that no Man could ever be trusted, who should love another more than the Person who wanted his Guard. Those Men therefore that had Sons or Wives that were agreeable to them, or Youths that they were fond of, he judged to be under a natural necessity of loving them best. And observing that Eunuchs were deprived of all these things, he thought that they would have the greatest Affection for those that were able



to enrich them the most, to redress them in case of any wrong done them, and to bestow Honours upon them. And in his Bounty to these People, he thought that no one could exceed himself. Besides all this, Eunuchs being the Object of other Mens Contempt, are, for this reason, in want of a Master to countenance and support them. For there's no Man that does not think it his due to assume the upper-hand of an Eunuch in every thing, unless some superior Power controul him in it. But nothing hinders an Eunuch from having the upper-hand of all in his Fidelity to his Master. That Eunuchs were destitute of all Vigour, which is what most People think; this did not appear to him to be so: And he grounded his Argument upon the Example of other Animals; for vicious Horses, when they are cut, give over biting indeed and being vicious, but are not at all the less fit for Service in War. And Bulls that are so served, throw off their Insolence and Untractableness, but they are not deprived of their Strength and Fitness for Labour. Dogs in like manner that are cut, give over the trick of leaving  
their

Book VII.  their Masters, but for watching and for their use in hunting they are not at all the worse. And Men, in the same manner, become the more gentle by being deprived of this Desire. But they are not the less careful of things that are given them in charge, nor are they worse Horse-Men, nor less able at throwing of the Javelin, nor less desirous of Honour. And they have made it evident that both in War and in Hunting, they still preserve Emulation in their Minds. And with respect to their Fidelity upon occasion of their Masters being destroyed, they have stood the greatest Tryals. And no Men have ever shewn greater Instances of Fidelity in the Misfortunes of their Masters, than Eunuchs have done. But if they may be thought to have lost something of the Strength of their Bodys; Arms perhaps make it up, and put the weak and the strong upon the same level in War.

JUDGING things to be thus, he began from his Door-keepers, and made all those that officiated about his Person to be Eunuchs. But then being of opinion, that

that this was not a sufficient Guard against the great multitude of People that were disaffected towards him, he considered whom he should take from amongst all the rest, as the most faithful for his Guard around the Palace. Observing therefore, that the *Persians* while at home, were those that fared the hardest upon the account of their Poverty, and lived in the most laborious manner, because their Country was rocky and barren, and they themselves forced to work with their own hands; he thought these would be the most pleased with that sort of Life that they lived with him. Out of these therefore he took ten thousand Lance-Men, who kept guard both night and day round about the Palace, whilst he kept quiet at home. And when he went abroad, they marched with him, ranged in order on every side of him. Then thinking it necessary that there should be a Guard sufficient for the whole City, whether he were there present himself or absent abroad, he established a sufficient Garrison in *Babylon*, and appointed the *Babylonians* to supply these Men likewise with their Pay, intending to distress them



them as much as he could, that they might be reduced to the lowest condition, and be the most easily managed. This Guard that was then established about his own Person, and in *Babylon*, continues upon the same foot at this day.

THE N taking into his consideration, how his whole Dominion might be maintained, and more might be acquired; he was of opinion, that these Mercenarys were not so much better than the People subjected as they were fewer in number. He determined therefore, that he ought to retain those brave Men, who had with the Assistance of the Gods helped him to his Conquest; and to take care that they should not grow remiss in the Practice of Vertue. And that he might not seem to order and direct them; but that as judging of themselves what was best, they might persevere in Vertue and cultivate it; He called together the alike-honoured and all such as were proper, as well as those whom he thought worthy to share with him, both in his Labours and Advantages; and when they were met, he spoke to this effect

“ MY

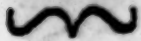
“ M Y Friends and Allyes! We owe the  
“ greatest thanks to the Gods, for having  
“ granted us the Things of which we  
“ thought our selves worthy. For we  
“ are now possess’d of a very large and  
“ noble Country, and of People, who,  
“ by their labour in the Culture of it,  
“ will maintain us. We have Houses and  
“ Furniture in them. And let none of you  
“ imagine that by this Possession he holds  
“ Things that are foreign and not be-  
“ longing to him. For it is a perpetual  
“ Law amongst all Men, that when a  
“ City is taken from an Enemy, both the  
“ Persons, and Treasures of the Inhabi-  
“ tants belong to the Captors. Whatever  
“ it is therefore that you possess, you do  
“ not possess it unjustly; but whatever  
“ you suffer them to keep, it is in Benig-  
“ nity and Love to Mankind, that you  
“ do not take it away. — “ As to the  
“ time to come, my Judgment is this. —  
“ If we turn our selves to a negligent and  
“ abandoned Course of Life, and to the  
“ Luxury and Pleasure of vitious Men,  
“ who think Labour to be the greatest  
“ Misery,



“ Misery, and a Life of ease to be a  
 “ pleasure; then, I say, we shall presently  
 “ become of less value in our selves, and  
 “ shall presently lose all our Advantages.  
 “ For to have been once brave Men, is  
 “ not sufficient in order to continue brave  
 “ Men, unless one continue careful of one’s  
 “ self to the end. But as all other Arts,  
 “ when neglected, sink in their worth;  
 “ and as in the case of our Bodies, when  
 “ in good Condition, if we abandon them  
 “ to a course of Laziness and Inactivity,  
 “ they become again faulty and deficient;  
 “ so a discreet Temper of Mind, Tempe-  
 “ rance and the Command of our Passions,  
 “ and Courage, when a Man remits the  
 “ Practice of them, from thenceforward  
 “ turn again into Vice. We ought not  
 “ therefore to be remiss, nor throw our  
 “ selves immediately upon every present  
 “ Pleasure. For I think it a great Thing  
 “ to acquire a Dominion, and yet a grea-  
 “ ter to preserve it when acquired. For  
 “ to acquire, often befalls a Man who  
 “ contributes nothing towards it but Bold-  
 “ ness in the Attempt. But to preserve  
 “ an Acquisition, that one has made; this



“ cannot be done, without Discretion, nor  
“ without the Command of one’s Passions,  
“ nor without much Care. And knowing  
“ things to be thus, we ought to be much  
“ more careful in the Practice of Vertue  
“ now, than before we made these va-  
“ luable Acquisitions; well knowing, that  
“ when a Man has most in his possession,  
“ he then most abounds in those that  
“ envy him, that form Designs against him,  
“ and that are his Enemys; especially if  
“ he hold the Possessions and Service of  
“ Men as we do against their wills. The  
“ Gods, we ought to believe, will be with  
“ us; for we are not got into an unjust Pos-  
“ session of these Things, by designs and  
“ contrivances of our own to get them; but  
“ upon designs that have been formed a-  
“ gainst us, we have revenged our selves in  
“ the punishment of the Contrivers. — The  
“ next best thing after this, is what we must  
“ take care to provide our selves with;  
“ and that is, to be better than the People  
“ that are subjected and to deserve to  
“ rule. In Heat therefore, and in Cold,  
“ in Meat and Drink, in Labours and in  
“ Rest, we must of necessity allow our



“ Servants a share. But while we share  
 “ with them in these things, we should  
 “ endeavour to appear superiour to them  
 “ in all of them. But in the Knowledge  
 “ and Practice of Military Affairs, we  
 “ are not to allow any share at all, to  
 “ such as we intend to have as Labourers  
 “ and Tributaries to us; but in all Exer-  
 “ cises of this kind, we must preserve  
 “ the Ascendant; determining within our  
 “ selves, That the Gods have set these  
 “ things before Men, as the Instruments  
 “ and Means of Liberty and Happiness.  
 “ And as we have taken Arms away  
 “ from them, so ought we never to be  
 “ without them ourselves? well knowing,  
 “ that they who have always their Arms  
 “ the nearest at hand, have what they  
 “ desire the most at their command. If  
 “ any one suggests to himself such things  
 “ as this; as, what Advantage is it to  
 “ us to effect what we desire, if we must  
 “ still bear Hunger and Thirst, Labour  
 “ and Application? This Man ought to  
 “ learn, that good things give so much  
 “ the more delight, as one takes the more  
 “ pains before-hand to attain them. La-  
 “ bour

“bour and Pains are what gives a relish  
“to all good things. Without being in  
“want of a thing, there’s nothing that can  
“be acquired, tho’ never so noble, that can  
“be pleasant. If some Divinity have afforded  
“us the things that Men the most desire;  
“in order to have them appear the plea-  
“santest, every one will make them so  
“to himself. And such a Man will have  
“as much the advantage of those that  
“live more necessitous, as he will get  
“the pleasantest Food when he is hun-  
“gry, enjoy the pleasantest Drink when  
“he is thirsty, and when he wants Rest,  
“can take it in the pleasantest manner.  
“Upon all these accounts, I say, we  
“must charge our selves with the part  
“of brave and excellent Men, that  
“we may enjoy our Advantages in the  
“best manner and with the most pleasure,  
“and that we may never come to expe-  
“rience the greatest Hardship in the  
“world. For it is not so hard a mat-  
“ter to gain Advantages, as it is afflicting  
“to be deprived of them, after one has  
“obtained them. Consider then, what  
“pretence we can have to choose to be



“ worſe than before. Is it becauſe we  
“ have obtained Dominion? But it does  
“ not become a Prince to be more vitious  
“ than thoſe that are under his Command.  
“ But perhaps it may be, becauſe we ſeem  
“ to be more prosperous and happy than  
“ before. Will any Man ſay then that  
“ Vice is to be indulged to Proſperity?  
“ But perhaps ſince we have acquired  
“ Slaves, if they are vitious we will pu-  
“ niſh them; and how does it become  
“ one that is vitious himſelf, to puniſh  
“ others for Vice and Sloth? Conſider  
“ this farther, that we are preparing to  
“ maintain abundance of Men, as Guards  
“ to our Houſes and Perſons. And how  
“ can it be otherwiſe, than baſe in us, to  
“ think it fit, to have others as Guards of  
“ our own Safety, and not to be Guards  
“ to our ſelves? And you ought to be  
“ well aſſured that there is no other  
“ Guard ſo ſecure, as to be one’s ſelf an  
“ excellent and worthy Man. This muſt  
“ keep you company. For with one that  
“ is deſtitute of Vertue, nothing elſe ought  
“ to go well. — What then do I ſay  
“ you ſhould do? Where praſtiſe Ver-  
“ tue?

“ tue? Where apply to the Exercise of it?—  
 “ Nothing new, my Friends, will I tell  
 “ you. But as the alike-honoured among  
 “ *Persians*, pass their time about the  
 “ Courts; so I say it is our part, being  
 “ all alike-honoured here, to practise the  
 “ same things that are practised there. It’s  
 “ your part to attend here; keeping your  
 “ Eyes upon me, to observe, if I continue  
 “ careful of the things that I ought to  
 “ be careful of. I will keep my Eyes in-  
 “ tent upon you, and such as I see prac-  
 “ tising things good and excellent I  
 “ will reward. The Sons that we have  
 “ we shall here instruct; we shall be  
 “ our selves the better, by being desirous  
 “ to shew our selves the best Examples  
 “ to them that we can. And the Boys  
 “ will not easily become vitious, not even  
 “ tho’ they incline to it, when they nei-  
 “ ther see nor hear any thing that is  
 “ mean or base, and pass their whole  
 “ time under excellent Institutions.”





CYROPÆDIA:  
OR, THE  
*Institution of Cyrus.*

By XENOPHON.

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BOOK VIII.

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**T**HUS then *Cyrus* spoke ; after him, *Chrystantas* rose and spoke in this manner. “ I have frequently at other times observed, my Friends ! that a good Prince is not at all different from a good Father. For Fathers are careful to provide that their Children may never come to fail of  
“ what



“ what is for their advantage ; and *Cyrus* Book VIII.  
“ seems now to me, to advise us to such  
“ things as will make us pass our days  
“ in the most fortunate and happy man-  
“ ner. But what I think he has been de-  
“ fective in laying open, this I will en-  
“ deavour to explain to those that are not  
“ apprized of it. For have you confi-  
“ dered what City belonging to an Ene-  
“ my can possibly be taken by Men that  
“ are not obedient to Command ? And  
“ what City that belongs to those that  
“ are Friends, can be preserved by Men  
“ that are not obedient ? And what  
“ Army consisting of Men disobedient and  
“ refractory, can be victorious ? How  
“ can Men sooner be defeated in Battle,  
“ than when every one begins separately  
“ to consult their own particular Safety ?  
“ or what other valuable thing can be  
“ performed by such as do not submit to  
“ the Direction of their Betters ? What  
“ Citys are they that are justly and wisely  
“ regulated ? What are those Familys  
“ that preserve themselves in safety ?  
“ And how come Ships to arrive whither  
“ they are bound ? By what other means

Book VIII.

“ have we obtained the Advantages we  
 “ have, more than by Obedience to our  
 “ Commander? By this we have been  
 “ presently ready at our proper Posts;  
 “ and by following our Commander in  
 “ compact order, we have been irresisti-  
 “ ble; and of things that have been given  
 “ us in charge, we have left none execu-  
 “ ted by halves. Therefore, if Obedience  
 “ to Command be of the greatest advan-  
 “ tage, with respect to the making Ac-  
 “ quisitions; be you assured, that it is  
 “ in the same manner of the greatest ad-  
 “ vantage, with respect to the preserving  
 “ what is fit for us to preserve. Hereto-  
 “ fore we were subject to the Commands  
 “ of many, and commanded none our-  
 “ selves; but now you are all upon a  
 “ foot of bearing rule, some over more,  
 “ and some over less. Therefore, as you  
 “ desire to rule those that are under you,  
 “ so let us all submit to those that it be-  
 “ comes us to submit to. We ought to  
 “ distinguish ourselves so far from Slaves,  
 “ as that Slaves do service to their Masters  
 “ against their Wills; and if we desire  
 “ to be free, we ought willingly to per-  
 “ form

“ form what appears to be most excellent Book VIII.  
“ and worthy. You will find, said he,  
“ that where a People are under a Govern-  
“ ment that is not Monarchical, and are  
“ most ready to pay Obedience to their  
“ Rulers, they are always least liable to  
“ the necessity of submitting to their  
“ Enemys. Let us therefore attend about  
“ the Palace as *Cyrus* orders; let us  
“ practise those things that will best en-  
“ able us to hold what we ought; and  
“ let us yield ourselves to *Cyrus*, to make  
“ use of us in what is proper. For you  
“ ought to be well assured, that it is not  
“ possible for *Cyrus* to find any thing that  
“ he can make an advantage of to himself,  
“ and that is not so to us, since the same  
“ things are alike serviceable to us both,  
“ and we have both the same Enemys.”

WHEN *Chrysfantas* had said this. Many more, both *Persians* and Allies, rose up and spoke to the same Effect. And it was determined, that the Men of Note and Quality should always attend at *Cyrus's* Doors, and yield themselves to his Service, in whatever he thought fit, till he



he himself dismissed them. And according as it was then determined, so do those in *Asia*, that are under the King, do yet at this day. And they attend at the Doors of their Princes. And as in this Discourse it is shewn, how *Cyrus* established things in order to secure the Dominion to himself, and to the *Persians*; so do the Kings his Successors continue to put the same things in practice as Laws to this day. But it is in this, as in other things; When there is a better Director, the established Rules are executed more strictly, and when there is a worse, more negligently. The Men of Note therefore frequented the Gates of *Cyrus*, with their Horses and Lances; This being the joint Determination of all the best of those that concurred with him in the Overthrow of this Empire.

*CYRUS* then constituted different Officers to take care of different Affairs. He had his Receivers of the Revenues; his Pay-Masters, Overseers of his Works, Keepers of his Treasures, and Officers to provide things that were proper for his Table.

Table. He appointed as Masters of his Horfe and of his Dogs, fuch as he thought would provide him with the beft of thefe kinds of Creatures for his ufe. But as to thofe whom he thought fit to have as Joint-Guardians of his Power and Grandeur, he himfelf took care to have them the beft; he did not give this in charge to others, but thought it his own Bufinefs. He knew that in cafe he were at any time obliged to come to a Battle, they that were to ftand by him on each fide, and to fupport him in the Rear, were to be taken from amongst thefe; with thefe he was to engage in the greateft dangers. Out of thefe he knew he was to conftitute the Commanders of his feveral Bodys of Foot and Horfe, and if he were in want of Generals to ferve any where in his own abfence, out of thefe he knew they were to be fent. Some of thefe he knew he was to ufe as Guardians and Satraps of Citys and whole Nations; and fome of them were to be fent out as Embaffadors; and this he thought a thing of the greateft confequence with refpect to the obtaining what he defir'd without a War. If they there-

therefore that were to be entrusted with the Management of most Affairs, and of Affairs of the greatest consequence, were not such as they should be; he thought matters would go very ill with him; But if they were such as they should be, he reckoned that Affairs would go very well.

THIS being his Judgment, he therefore took this care upon him, and he reckoned that he himself was to engage in the same Exercise of Virtue. For he thought it not possible for one who was not himself such as he should be, to incite others to great and noble Actions. Upon these Considerations, he thought Leisure in the first place necessary, if he intended to have it in his power to take care of the principal Affairs. He reckoned it therefore impossible for him to be negligent of his Revenues; foreseeing that upon a great Dominion, he must of necessity be at a great expence. But then, on the other side, his Possessions being very great, to be himself always taken up about them, he thought would leave him no leisure to take care of the Safety of the Whole.

S O



SO taking into his Consideration how his Oeconomy might be settled upon a good foot, and he, at the same time, might have Leisure; he observed the Order of an Army. For as the Commanders of Tens take care of their several Decads; the Captains, of the Commanders of Tens; the Commanders of Thousands, of the Captains: The Commanders of Ten thousand, of the Commanders of Thousands; by which means, no one is left without care, tho' an Army consists of many times ten thousand Men; and when a General has any Service for the Army to do, it is enough for him to give his Orders to the Commanders of Ten thousand. In like manner as these Affairs were regulated, *Cyrus* accordingly ranged the Affairs of his Household under certain heads: And thus *Cyrus* by discoursing with a few People was enabled to have the Affairs of his Oeconomy taken care of; and after this, he had yet more leisure than another Man who had but a single House or a single Ship in charge. Having thus settled his own Affairs, he taught others

Book VIII. others to use the same Method; and so procured Leisure both for himself and for those about him.

HE then began to take upon him the Business of making his Companions in Power such as they should be. And in the first place, as many as were able to subsist by the Labour of others, and were not attending at his Doors, these he enquired into; reckoning, that they who did attend would not be guilty of any base and vile Action, both by reason of their being near their Prince, and that in whatever they did they would be observed by the most excellent Men. They that did not attend, he reckoned absented themselves, either out of their Indulgence of some vitious Passion, or upon the account of some unjust Practice, or out of Negligence. Being first therefore convinced of this in his Judgment, he brought all such Men under a necessity of attending. For he ordered some one of those about him that were his chief Friends to seize what belonged to the Person that did not attend, and to declare that it belonged to himself.

¶

When

When this was done, they that were dis-  
possessed immediately came and com-  
plained, as Persons that had been wrong-  
ed. *Cyrus* of a great while was not at  
leisure to give such Men a hearing ; and  
when he had heard them, he deferred  
the Decision of the Matter a long while.  
By acting thus, he thought he accustomed  
them to make their Court, and with less  
ill-will to him, than if he himself had  
forced them to attend, by inflicting Punish-  
ments upon them. This was one Method  
of Instruction that he used, in order to  
make Men attend upon him. Another  
was, to command those that attended upon  
such Services, as were most easy to exe-  
cute and most profitable. Another was,  
never to allow the Absent a share in any  
advantage. But the chief Method of all  
that he used to necessitate Men to attend,  
was this, that in case a Man did not yield  
Obedience to these other Methods, he  
then took what he had from him, and  
gave it to another Man that he thought  
would be able to attend upon the proper  
occasions. And thus he gained a useful  
Friend, instead of a useless one. And the  
pre-



present King still makes enquiry, whether any one of those be absent whose part it is to attend.

IN this manner, did he carry himself to those that did not attend upon him. But those that afforded him their Attendance and Service, he thought he should best excite to great and noble Actions; if he, being their Prince, should endeavour to shew himself to those whom he governed, the most accomplished of all in Virtue. For he thought he observed, that Men were the better for written Laws, but a good Prince, he reckoned, was to Men a Seeing-Law; because he was able both to give Directions, to see the Man that acted irregularly, and to punish him

THIS being his Judgment, he shew'd himself, in the first place, the more industrious to discharge himself in all Dues to the GODS, at that time when he was in the most fortunate Circumstances. And then were first appointed certain Mages to sing a HYMN to the GODS, always as soon as it was Day, and every day

day to sacrifice to such DEITIES as the Book VIII.  
Mages should direct. And the Establish-  
ments that were thus made at that time,  
continue in use with the King that still  
succeeds in the Government, on to this  
day. The rest of the *Persians* therefore  
were the first that followed his Example  
in these things; reckoning, that they should  
be the more fortunate if they served the  
Gods as he did, who was the most fortu-  
nate of all, and their Prince. And they  
thought by doing thus they should please  
*Cyrus*. But *Cyrus* accounted the Piety of  
those about him, an advantage to him-  
self; reckoning as they do, who choose  
to undertake a Voyage in company with  
Men of Piety, rather than with such as  
appear to have been guilty of any thing  
impious. And besides this, he reckoned  
that if all his Associates were religious,  
they would be the less apt to be guilty  
of any thing impious towards each other,  
or towards him, who thought himself their  
Benefactor. Then by shewing himself to  
be under great concern and fear of doing  
Injury to any Friend or Ally, and keeping  
steadily to the Rule of Justice, he thought

that others would abstain the more from base Gains, and would take care that their Revenue should arise to them by just Methods. And he was of opinion that he should the better inspire other Men with Respect and Awe, if he himself appeared to pay so great a respect to all, as never to say or do any thing shameful and vile. And that it would fall out thus, he grounded his Argument upon this; that not only in the case of a Prince, but even of such as Men had no fear of, they paid more respect to those that behaved respectfully than they did to the Impudent. And such Women as they observed to be modest and respectful, they were the more ready to pay respect to. And he thought that a Temper of Obedience would be the more firmly established in those about him, if he appeared to bestow greater Rewards upon the Obedient, than upon those that seemed possessed of the greatest and most elaborate Virtues. In this Opinion and in this Practice he always continued. And then by shewing his own Goodness and Modesty of Temper, he made

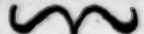


made all others the more ready to practise it; for when Men see one that has it most in his power to behave with Haughtiness and Insolence, behave with this Modesty and Goodness of Temper, then, even those of the lowest degree, are the more willing to be seen acting without any manner of Insolence. He distinguished that Respect and Awe from this Goodness of Temper in this manner. That they who were possess'd with this Awe, avoided things that were shameful and vile, while they were exposed to the Eyes of others; but that the Modest and Good-Temper'd did it even in the Dark. He thought likewise to make Men practise a command of their Passions best; by shewing that he himself was not drawn away, by present Pleasures, from the pursuit of good and excellent Things; and that he preferred Toyl and Labour in the pursuit of a noble End before all Delights. Being therefore such a Man himself, he established an excellent Order at his Doors. The meaner sort submitting to the better, and all behaving with great Awe and Decency, one towards another. You

should not see any one there in anger, breaking out into Noise and Clamour, nor expressing an insulting Pleasure in insolent Laughter. But to see them you would think that they really lived in the most comely and noble manner. In the practice of such things as these, and with such things always before their Eyes, they pass'd their Days at the Doors of *Cyrus*.

BUT then in order to inure them to the practice of Military Affairs; he led out all those to hunt that he thought proper to exercise in that manner; reckoning this the best Method of practising all such things as relate to War, as well as the truest Exercise of the Art of Riding: for this helps them the most of any thing, to sit firm on Horseback, in all sorts of Ground, by means of their pursuing the Wild Beasts in their Flight; and this the most of any thing makes them capable of acting on Horseback, by means of their Love of Praise and Desire of taking their Game. And by this he chiefly accustomed his Associates to gain a Command over their Passions, and to be able to

to bear Toil, to bear Cold and Heat, Hunger and Thirst. And the King that now reigns together with those that are about him, continue still the same Practice.

Book VIII.  


IT is evident therefore, by what has been before said, that he thought Dominion became no one, that was not himself better than those whom he governed. And that by thus exercising these about him, he inured himself the most of all to a Command of his Passions, and to all military Arts and Exercises. For he led out others abroad to hunt, when there was no necessity that obliged him to stay at home; and when there was any such necessity, he then hunted the Beasts that were maintained in his Parks. He never took his Supper before he gave himself a Sweat, nor did he ever throw Food to his Horses before they were exercised. And he invited his Eunuchs abroad with him to this Hunting. He himself therefore greatly excelled in all noble Performances, and they that were about him likewise did so, by means of their continual Exercise. In this manner he made himself an Example



Book VIII. to others. And besides this, whosoever he saw the most zealous in the pursuit of generous Actions, such he rewarded with Presents, with Commands, with placing them in the principal Seats, and with all other Honours. So that he raised a mighty Emulation amongst all, to try by what means every one might appear to *Cyrus* the most deserving.

AND, I think, I have likewise heard concerning *Cyrus*; that he was of opinion, that Princes ought to excel those that are under their Dominion, not only in being better than they, but that they ought likewise to play the Impostors with them. He chose therefore to wear the *Median* Robe, and persuaded his Associates to put it on; for in case a Man had any thing defective in his Person, he thought that this concealed it, and made those that wore it appear the handsomest and the tallest. And they have a sort of Shoe where they may fit in something under their Feet, without its being seen, so as to make themselves appear taller than they really are. He allowed them also to

to colour their Eyes, that they might seem to have finer Eyes than they really had ; and to paint themselves, that they might appear to be of better Complexions than they naturally were of. He took care likewise to use them not to be seen to spit, or blow the Nose, or to turn aside to gaze at any Spectacle, as if they were Men that admired nothing. And all these things he thought contributed something to their appearing the more awful to the People that were subject to his Dominion.

THOSE that he thought the proper Persons to share by his own means in the Dominion with him, he disciplined in this manner ; and by acting himself at the head of them, in the same venerable and majestic way. But those that he managed for Servitude, he never encouraged to the practice of ingenuous Labours, nor allowed them the possession of Arms, but took care that they should never go without their Meat and Drink for the sake of these liberal Exercises ; for when with their Horse they drove out the wild Beasts into the Plains, he allowed Meat and Drink to

be carried for the use of these People during the Hunt, but not for any of the Ingenuous. And when he was upon a march, he led them to water as he did the Beasts of burthen, and when the time for Dinner came, he waited till they had eat something that they might not be distressed with Hunger. So that these People, as the better sort likewise did, called him their Father, for taking Care that beyond all doubt they should always continue Slaves.

THUS he provided for the Security of the whole *Persian* Dominion. But he was very confident, that he himself was in no danger of meeting with any mischief from the People that were conquered, for he reckoned them weak and dispirited, and he observed them destitute of all Order, and besides none of them ever came near him by night or day. But such as he reckoned the better sort, that he saw armed and in compact order; some of them, Commanders of Horse, and some of Foot, and many of them that he perceived with Spirits equal to Rule, that were next  
to



to his own Guards, and many of whom were frequently in company with himself, (for there was a necessity that it should be so, because he was to make use of them,) from these there was the most danger of his receiving mischief many ways. Therefore taking into his consideration how matters might be made safe for him in this respect; to take away their Arms from them, and to render them unfit for War, he did not approve; both accounting it unjust, and believing it to be a Dissolution of his Empire. And then again not to admit them to his Presence, and openly to distrust them, he reckoned the Beginning and Foundation of a War. Instead of all these things, there was one that he determined to be the best for his Security, and the handsomest of all; which was, to try if possibly he could make the better sort of Men more Friends to himself than to one another.

BY what means therefore it was that in my opinion, he came to be beloved, I will endeavour to relate. For first he constantly at all times displayed as much as he could his

his own Good-Nature and Love to Mankind; reckoning, that as it is no easy matter for Men to love those, who seem to hate them, or to bear Good-will to those that have ill intentions towards them; so it was not possible for those that were known to love and bear good-will, to be hated by such as thought themselves beloved. Therefore whilst he had it not so much in his power to bestow rich Benefits upon them, he endeavour'd to captivate their Affections, by preventing his Companions in Care and in Pains, by appearing pleased with their Advantages, and afflicted at their Misfortunes: But when he had wherewithal to be bountiful to them, he seems to me to have known in the first place, that there's no Benefaction amongst Men, that is of equal expence and is so grateful, as the sharing Meat and Drink with them.

AND being of this opinion, he first regulated his Table so, as to have placed before him, as many of the same things that he eat of himself as were sufficient for great numbers of People. And all that

that was set before him, except what was used by himself and his Guests, he distributed to such of his Friends, as he intended to shew, that he remembred or had a kindness for. He sent likewise a-about to such as he happen'd to be pleas'd with; whether they were employed upon the Guard any where, or attended to pay their Court to him, or were concerned in any other Affairs. And this he did in order to signify, that they who were desirous to do what was pleasing to him were not to be concealed from him. He paid the same Honour from his Table to his own Domefticks, when he had a mind to give any of them his Commendation. And all the Meat that belonged to his Domefticks, he placed upon his own Table; thinking, that as in the case of Children, so this would gain him some goodwill from them. And if he had a mind that any of his Friends, should have great numbers of People attend and pay their Court to them, he sent them Presents from his Table. For even yet at this day, all People make the greater court to such as they observe to have things sent them from



**Book VIII.** from off the King's Table; because they reckon them Men in great Honour and Esteem, and that in case they want any thing to be done, they are able to effect it for them. And besides, it is not only upon these accounts, that have been mentioned, that the things sent from the King are pleasing, but things that come from the King's Table do really very much excel in point of Pleasure. And that it should be so, is not at all to be wondered at. — For as other Arts are wrought up in great Citys to a greater degree of Perfection; in the same manner are the Meats that come from the King dressed in greater perfection. For in little Citys the same People make both the Frame of a Couch, a Door, a Plough, and a Table; and frequently the same Person is a Builder too, and very well satisfied he is, if he meet with Customers enough to maintain him. It is impossible therefore, for a Man that makes a great many different things, to do them all well. But in great Citys, because there are Multitudes that want every particular thing, one Art alone is sufficient for the maintenance of every one.

one. And frequently not an entire one neither, but one Man makes Shoes for Men, another for Women. Sometimes it happens, that one gets a maintenance by fowing Shoes together, another by cutting them out, one by cutting out Cloths only, and another without doing any of these things is maintained by fitting together the Pieces so cut out. He therefore that deals in a Business that lies within a little compass, must of necessity do it the best. The case is the same with respect to the business of a Table, for he that has the same Man to cover and adorn the Frame of a Couch, to set out the Table, to knead the Dough, to dress the several different Meats, must necessarily, in my opinion, fare in each particular as it happens. But where it is business enough for one Man to boil Meat, for another to roast it, for one to boil Fish, and for another to broil it, where it is business enough for one Man to make Bread, and that not of every sort neither, but that it's enough for him to furnish one sort good each Man in my opinion, must of necessity work up the things that are thus made to a very great perfection. —

He therefore by this kind of management greatly exceeded all other People in this sort of Courtship, by Presents of Meat.

AND how he came likewise to be greatly superiour in all other ways of gaining upon Men, I will now relate. For he that so much exceeded other Men in the multitude of his Revenues, exceeded them yet more in the multitude of his Presents. *Cyrus* therefore began it ; and this Custom of making abundance of Presents, continues to this day, practised by the Kings his Successors. Who is there that is known to have richer Friends than the *Persian* King has ? who is known to set out the People about him in finer Habits than this King does ? Whose Presents are known to be such as some of those which this King makes ? as Bracelets and Collars, and Horses with Bridles of Gold. For it is not allowed there that any one should have these things, but he that the King gives them to. What other Man is there that can be said to make himself be preferred before Brothers, Fathers or Children by his great Presents ? What other  
Man



Man has power to chastise his Enemy's that are many months Journey distance from him, as the *Persian* King has? What other Man but *Cyrus*, after having overturned an Empire, ever died and had the Title of FATHER given him by the People he subjected? For it is plain that this is the Name of one that bestows rather than of one that takes away.

Book VIII.

WE have been likewise informed, that he gain'd those Men, that are called the Eyes and the Ears of the King, by no other means, than by making them Presents, and by bestowing Honours and Rewards upon them. For by being very bountiful to those that gave him an Account of what was proper for him to be informed of, he set abundance of People upon the search both with Ears and Eyes, to find what information they should give the King that might be useful to him. Upon this the Eyes of the King were reckoned to be very numerous, and his Ears so too. But if any one think it proper for a King, to choose but one Person as his Eye, he judges not right. For  
one

one Man would see but few things, and one Man would hear but few things; and if this were given in charge to one only, it would be as if the rest were ordered to neglect it. Besides, whoever was known to be this Eye, People would know, that they were to be upon their Guard against him. This then is not the course that is taken. But the King hears every one, that says he has heard or seen any thing worthy his attending to. By this means, the Ears and Eyes of the King are reckoned to be in great number. And People are every where afraid of saying any thing to the King's prejudice, as if he himself heard them; and of doing any thing to his prejudice, as if he himself were present. So that no one durst mention any thing scandalous concerning *Cyrus* to any body; but every one stood so disposed, as if they were always amidst the Eyes and Ears of the King, whatever Company they were in.

I know not what cause any one can better assign, for such a Disposition in  
Men

Men towards him, than that he thought Book VIII.  
fit to bestow great Benefits in return of  
little ones. And it is not to be wonder'd  
at, that he, who was the richest of all,  
exceeded others in the greatness of his  
Presents ; but that one possessed of the  
Royal Dignity should exceed others in the  
Culture and Care of his Friends, this is a  
thing more worthy of notice ! He is said  
never to have appeared so much ashamed  
of being outdone in any thing, as in the  
Culture of his Friends. And a Saying of  
his is recorded ; expressing, “ That the  
“ business of a good Herds-man and of a  
“ good King, were very near alike ; for  
“ a Herds-man, he said, ought to pro-  
“ vide for the Welfare and Happiness of  
“ the Herd, and make use of them con-  
“ sistently with the happiness of those Crea-  
“ tures ; and that a King ought in the same  
“ manner to make Men and Citys happy,  
“ and in the same manner to make use of  
“ them.” It is no wonder therefore, if  
this were his Sentiment, that he had an  
Ambition to out-do all in the Culture of  
Men.



AND *Cyrus* is said to have given this noble Instance to *Cræsus*, on a certain time, when *Cræsus* suggested to him, that by the Multitude of Presents that he made, he would be a Beggar, when it was in his power to lay up at home mighty treasures of Gold, for the use of one. It is said that *Cyrus* then asked him thus. "What Sums do you think, I should now have in possession, if I had been hoarding up Gold as you bid me, ever since I have been in Power?" And that *Cræsus* in reply, named some mighty Sum, and that *Cyrus* to this said. "Well *Cræsus*! Do you send with *Hystaspes* here, some Person that you have most confidence in; and do you, *Hystaspes*! said he, "go about to my Friends, tell them that I am in want of Money for a certain Affair, (and in reality I am in want of it,) and bid them furnish me, with as much as they are each of them able to do; and that writing it down and signing it, they deliver the Letter to *Cræsus*'s Officer to bring me." Then writing down what he had said and signing it,

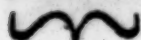
it, he gave it to *Hystaspes* to carry it to his Friends, but added in the Letter to them all, “ that they should receive *Hystaspes* as his Friend.” After they had gone round, and that *Cræsus*’s Officer brought the Letters; *Hystaspes* said, “ O *Cyrus* ! my King! you must now make use of me as a Rich Man, for here do I attend you, abounding in Presents that have been made me upon the account of your Letter.” *Cyrus* upon this said, “ This then is one Treasure to me, *Cræsus* ! but look over the others, and reckon up what Riches there are there ready for me, in case I want for my own use.” *Cræsus* upon Calculation, is said to have found many times the Sum, that he told *Cyrus* he might now have had in his Treasury, if he had hoarded. When it appeared to be thus, *Cyrus* is reported to have said.

“ Y O U see, *Cræsus* ! that I have my Treasures too; but you bid me hoard them up, to be envied and hated for them : you bid me place hired Guards upon them, and in those to put my  
R 2 “ trust.

“ trust. But I make my Friends rich,  
“ and reckon them to be Treasures to me,  
“ and Guards both to my self, and to  
“ all things of value that belong to us,  
“ and such as are more to be trusted,  
“ than if I set up a Guard of Hirelings.  
“ Besides, there’s another thing that I  
“ will tell you : What the Gods have  
“ wrought into the Souls of Men, and by  
“ it have made them all equally in-  
“ digent, This, *Cræsus* ! I am not able  
“ to get the better of. For I am as others  
“ are, insatiably greedy of Riches. But  
“ I reckon I differ from most others in  
“ this : That when they have acquired  
“ more than is sufficient for them, some  
“ of those Treasures they bury under  
“ Ground, and some they let decay  
“ and spoil, and others they give them-  
“ selves a great deal of trouble about, in  
“ telling, in measuring, in weighing, airing  
“ and watching them ; and tho’ they have  
“ all these things at home, they neither  
“ eat more than they are able to bear,  
“ for they would burst, nor do they put  
“ on more Cloaths than they can bear,  
“ for they would suffocate ; but all their  
super-



“ superfluous Treasures they have only for <sup>Book VIII.</sup>  
 “ business and trouble. Whereas I serve  
 “ the Gods, and am ever desirous of more;  
 “ and when I have acquired it out of  
 “ what I find to be more than suffices me,  
 “ I satisfy the wants of my Friends; and  
 “ by enriching Men with it, and by doing  
 “ them kindneses, I gain their Good-will  
 “ and their Friendship, and obtain Secu-  
 “ rity and Glory, things that do not cor-  
 “ rupt and spoil, and do not distress one  
 “ by over-abounding. But Glory, the  
 “ more there is of it, the greater and more  
 “ noble it is, and the lighter to bear, and  
 “ those that bear it, it often makes the  
 “ lighter and easier. And that you may  
 “ be sensible of this, *Cræsus!* said he,  
 “ They that possess the most and have  
 “ most in their custody, I do not reckon  
 “ the happiest Men. For then would  
 “ Guards upon the Walls be the happiest  
 “ of all Men, for they have the custody  
 “ of all that there is in whole Citys; but  
 “ the Person that can acquire the most  
 “ with Justice, and use the most with  
 “ Honour, him do I reckon the happiest  
 “ Man; and this I reckon to be Riches.”



AND as he expressed these things, so he apparently practised them. But besides all this, having observed, that most Men, if they enjoy health, take care to provide themselves with all things fitting, and lay up all things that are of use with respect to a healthy course of Life ; but how to be supplied with things that are of service in case they are sick, of this he observed they were not very careful. He therefore thought proper to be at pains to provide himself with these things. He got together the best Physicians about him by his being willing to be at the expence of it. And whatever Instruments, Medicines, Meats, or Drinks, any one told him, to be of use ; there was nothing of all these that he did not provide himself with, and treasure up. And when any of those whom it was proper for him to take care of, fell ill, he went himself to see them, and furnished them with whatever they wanted ; and was thankful to the Physicians whenever they cured any one, and took the things which they used from out of what he had in store. These  
and

and many such things did he contrive, Book VIII.  
in order to gain the principal Place in the  
Affections of those by whom he desired  
to be beloved.

THEN all those Affairs, wherein he appointed Games, and established Prizes; with intention to raise an Emulation in Men, to perform great and noble Things; those gained *Cyrus* the Applause, of taking care, that Virtue should be kept in practice. But these very Games created Strife and Emulation amongst the better Sort of Men. And besides, *Cyrus* established as a Law, that whatever required a Determination, whether it were a matter of Right, or a Dispute relating to the Games, the Parties requiring such Determination, should have joint Recourse to certain Judges. It is plain therefore, that both the Parties at variance, aimed at pitching upon such Judges as were the best and the most their Friends: And he that lost his Cause, envied him that carried it, and hated those that did not give the Cause for himself: He that carried his Cause, attributed the Success to the Justice of it, so reckoned he owed no body thanks. They that aimed at being Chief in the



Friendship and Esteem of *Cyrus*, like others in certain Citys, bore Envy to each other; so that most of them rather wished each other out of the way, than ever acted in concert together, for their mutual Advantage. These things make it evident by what Means, he made all the considerable Men more affectionate to himself, than they were to one another.

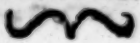
BUT now we will relate how *Cyrus*, for the first time, marched in Procession out of the Palace. For the Majesty of this Procession, seems to me, to have been one of those Arts, that made his Government not liable to Contempt. First therefore, before he made this Procession, he called in to him, all those, both *Persians* and others, that were possessed of Commands, and distributed to them *Median* Robes. (And it was then that the *Persians* first put on the *Median* Robe.) Having distributed these, he told them, that he intended to march in Procession to those Portions of Ground that had been chosen and set apart for the Gods, and to make a Sacrifice accompanied with them. “Attend therefore, said he, at the Gates,  
“ before

“ before the rising of the Sun, adorned  
 “ with these Robes, and form your selves,  
 “ as *Pheraulas* the *Persian* shall give  
 “ you Orders from me. And when I lead  
 “ the Way, do you follow on in the Sta-  
 “ tion assigned you. But if any of you  
 “ think that our Procession will be hand-  
 “ some in any other manner, than as  
 “ we march at this time, when we return  
 “ again, let him inform me; for every  
 “ thing ought to be so disposed, as shall  
 “ appear to you to be most beautiful and  
 “ noble”. When he had distributed the  
 finest Robes to the greatest Men, he then  
 produced other Robes of the *Median*  
 Sort. For he had provided them in great  
 numbers, and was not sparing either in the  
 Purple Habits, or those of a dark Colour,  
 or in the Scarlet, or the Murry. And  
 having distributed a certain Portion of  
 these to each of the Commanders, he bid  
 them adorn and set out their Friends with  
 them, “ as I, said he, adorn you.” And one  
 of those that were present then, asked him,  
 “ But when will you, *Cyrus* ! said he, be  
 “ adorned your self ?” To this he reply’d.  
 “ And do not you think, said he, that  
 “ I am

Book VIII. “ I am already adorned, in adorning all  
 “ you ? No matter, said he, if I am but  
 “ able to serve my Friends, whatever  
 “ Robe I wear, I shall appear fine in it.”  
 So these Men going their ways, and sending  
 for their Friends, adorned them with  
 these Robes.

CYRUS taking *Pheraulas*, one of  
 the inferiour degree of People, to be a  
 Man of good Understanding, a Lover of  
 what was beautiful and orderly, and  
 careful to please him ; the same, that  
 heretofore spoke for every one's being re-  
 warded according to his desert : And calling  
 this Man to him, he advis'd with him  
 how he might make this Procession in a  
 manner that might appear the most beau-  
 tiful to his Friends, and most terrible to  
 those that were disaffected. And when  
 upon joint Consideration they both agreed  
 in the same things, he ordered *Pheraulas*  
 to take care that the Procession should be  
 made the next morning, in the manner  
 that they had thought proper. “ I have  
 “ ordered, said he, all to obey you in the  
 “ disposition and order of this Procession.  
 “ And



“ And that they may attend to your Or- Book VIII.  
 “ ders with the more satisfaction, take   
 “ these Coats, said he, and carry them to  
 “ the Commanders of the Guards. Give  
 “ these Habits for Horse-Men to the Com-  
 “ manders of the Horse, and these other  
 “ Coats to the Commanders of the Cha-  
 “ riots.” Upon this he took them and  
 carried them off.——When the Com-  
 manding-Officers saw him, they said to  
 him. “ You are a great Man, *Pheraulas* !  
 “ now that you are to order us what we  
 “ are to do ! No, not only so, by *Jove* !  
 “ said *Pheraulas*, but it seems, I am to  
 “ be a Baggage-bearer too. Therefore I  
 “ now bring you these two Habits ; one  
 “ of them is for your self, the other for  
 “ some body else ; but do you take  
 “ which of them you please.” He that  
 received the Habit, upon this forgot his  
 Envy, and presently advised with him  
 which he should take : Then giving his  
 opinion which was the best, he said, “ If  
 “ ever you charge me with having given  
 “ you the choice when I officiate, another  
 “ time you shall have me officiate for you  
 “ in a different manner.” *Pheraulas*  
having

 Book VIII. having made this distribution thus as he was ordered, immediately applied himself to the Affairs of the Proceſſion, that every thing might be ſettled in the handſomeſt manner. When the next day came, all things were in order before day.

T H E R E were Ranks of People ſtanding on each ſide of the way, as they yet ſtand at this day, wherever the King is to march ; and within theſe Ranks, none but Men of great Dignity are allowed to come. There were Men poſted with Scourges in their hands, who ſcourged any that made diſturbance. There ſtood firſt before the Gates, four Thouſand of the Guards drawn up, four in front : Two Thouſand on each ſide of the Gates. All the Horſe-men that were there attending, alighted from their Horſes, and with their hands paſſed thro' their Robes, as they ſtill paſs them at this day when the King takes a view of them. The *Persians* ſtood on the right hand, and the other Allyes on the left hand of the way. The Chariots in the ſame manner, ſtood half of them on each ſide. When the Gates of  
the

the Palace were thrown open, first there were led certain Bulls, very beautiful Beasts, four a-breast, devoted to *Jove* and to such other of the *Gods* as the Mages directed. For the *Persians* are of opinion, that Artists ought to be made use of in divine Affairs, much more than in others. Next to the Bulls, there were Horses led for a Sacrifice to the *Sun*. After these proceeded a white Chariot, with its Perch of Gold, adorned with a Crown or Wreath around it, and sacred to *Jove*. After this, a white Chariot sacred to the *Sun*, and adorned with a Crown as that before. After this proceeded a third Chariot, with its Horses adorned with scarlet Coverings. And behind it, followed Men that bore Fire upon a large Altar. After these, *Cyrus* himself appeared without the Gates, with a Turbant on, that was raised high above his Head, with a Vest of a purple Colour, half mixt with White; (and this Mixture of White none else is allowed to wear: ) About his Legs, he had a sort of Stockings of a yellow Colour, a Robe wholly Purple, and about his Turbant a Diadem or Wreath. (His Relations had likewise



likewise this Mark of Distinction, and they have it still to this day. ) And his Hands he kept out of their Coverings: By him rode his Driver, a tall Man, but less than himself; whether it really was so, or whether by some means or other it so fell out, *Cyrus* appeared much the taller. All the People at the sight of him, paid their Adoration; either because some People were before appointed to begin it, or because they were struck with the Pomp and Solemnity, and thought that *Cyrus* appeared exceedingly tall and beautiful. But no *Persian* ever paid *Cyrus* Adoration before. When the Chariot of *Cyrus* advanc'd, four thousand of the Guards led the Way before, two thousand of them attended on each Side of it. And the Staff-Officers about his Person being on Horseback, finely cloath'd, with Javelins in their Hands, to the Number of about three hundred, followed after. Then were led the Horses that were maintained for *Cyrus* himself, with their Bridles of Gold; and thrown over with Coverings wrought with a raised Work in Stripes, and these were about two hundred. After

these, marched two Thousand Spear-men. Book VIII.  
After these, the first-form'd Body of Horse, ten Thousand in Number, ranged a Hundred every way, led by *Chrysan-tas*. After these, another Body of ten Thousand *Persian* Horse ranged in the same manner, led by *Hystaspes*. After these, another Body of ten Thousand in the same manner led by *Datarnas*. After these, another led by *Gadatas*. After these marched the *Median* Horse, after these the *Armenian* Horse, then the *Hyrceanian*, then the *Cadusian*, then the *Sacian*. And after the Horse, went the Chariots ranged four a-breast, and led by the *Persian Artabates*.

AS he marched along, abundance of People without the Ranks followed by the Side, petitioning *Cyrus*, one about one Affair, and another about another. Sending therefore to them some of the Staff-Officers, who attended his Chariot three on each Side, for this very purpose of delivering Messages; he bid them tell them, That if any of them wanted him upon any Business, they should acquaint some of the  
chief

chief Officers under him, with what they wanted, and they, he said, would tell him. These People going their ways, immediately went to the Horse-men, and consulted who they should each of them apply to. But those of his Friends, that *Cyrus* had a mind to have the greatest Court and Application made to, these he sent somebody to, and called them severally to him, and spoke to them in this manner. “ If any of these Men that follow by my Side acquaint you with any thing, don’t give attention to any one that you think says nothing to the purpose. But whoever desires what is Just, give me an account of it, that we may consult together and effect their Business for them.” Others, when they were called upon, riding up with the utmost dispatch obeyed, contributing to the Support of *Cyrus’s* Empire, and shewing their own readiness to obey. But there was one *Daipharnes*, a Man of absurd and uncouth Manners, who thought that by not paying Obedience with such dispatch, he should appear a Man of more Dignity and Freedom. As soon therefore,



as *Cyrus* perceived this, before the Man Book VIII.  
came up so near as that he might speak  
to him, he sent one of his Staff-Officers,  
and bid him tell him; that he had now no  
longer any need of him, and he never sent  
for him afterwards. But there was one  
who was sent to later, who rode up to him  
sooner than he; and to this Man *Cyrus*  
gave one of the Horses that followed in  
his Train, and ordered one of the Staff-  
Officers to conduct the Horse for him  
where-ever he should order. This ap-  
peared to those that saw it, to be a very  
great Honour; and after this, many more  
People made their court to this Man.

WHEN they came to the sacred  
Enclosures, they sacrificed to J O V E, and  
burnt the Bulls entirely. Then they sa-  
crificed to the S U N, and burnt the Horses  
entirely. Then killing certain Victims to the  
E A R T H, they did as the Mages directed.  
Then they sacrificed to the H E R O E S,  
G U A R D I A N S O F S Y R I A.

A F T E R this, the Country there-  
abouts being very fine, he appointed a  
V O L. II. S cer-

certain limited piece of Ground of about five Stades, and bid them, Nation by Nation, put their Horses to their Speed. He himself rode the Race with the *Persians* and gained the Victory, for he was extremely well practiced in Horsemanship. Amongst the *Medes*, *Artabates* got the Victory, for *Cyrus* had given him a Horse. Amongst the *Syrians*, their Chief got the Victory. Amongst the *Armenians*, *Tigranes*. Amongst the *Hyrceanians*, the Son of the Commander of their Horse. And amongst the *Sacians*, a private Man with his Horse left the others behind by almost half the Course.

AND upon this occasion, *Cyrus* is said to have asked the young Man if he would accept of a Kingdom in exchange for his Horse? and the young Man is said to have replied thus, "A Kingdom I would not accept for him, but I would consent to oblige a worthy Man with him." Then *Cyrus* said, "Come, I will shew you where you may throw blindfold, and not miss a worthy Man." "By all means then, (said the *Sacian*, taking up

“ up a Clod) shew me where I may throw  
 “ with this Clod.” Then *Cyrus* shew’d  
 him a place where a great many of his  
 Friends were. And the Man shutting his  
 Eyes, threw his Clod and hit *Pheraulas*  
 as he was riding by; for *Pheraulus* hap-  
 pened to be carrying some Orders from  
*Cyrus*, and when he was struck, he did  
 not turn aside, but went on upon the Bu-  
 siness that was ordered him. The *Sacian*  
 then looking up, ask’d “ whom he had  
 “ hit?” “ None by *Jove*! said he, of  
 “ those that are present.” “ But sure,  
 “ said the young Man, “ it was none of  
 “ those that are absent.” “ Yes, by *Jove*!  
 “ said *Cyrus*, you hit that Man that rides  
 “ hastily on there by the Chariots.” “ And  
 “ how came he not to turn back?”  
 said he. Then *Cyrus* said, “ Why in  
 “ probability, it is some Mad-Man.” The  
 young Man hearing this, went to see who  
 it was, and found *Pheraulas* with his  
 Chin all over Dirt and Blood, for the Blood  
 gushed from his Nose upon the Stroke  
 that he received. When he came up  
 with him, he asked him, “ Whether he  
 “ had received a Blow?” He answered,



“ Yes, as you see;” “ Then, said he,  
 “ I make you a Present of this Horse.”  
 He then asked, “ For what ?” and upon  
 this, the *Sacian* gave him a Relation of  
 the thing ; and in conclusion said, “ and  
 “ I believe I have not missed of a worthy  
 “ Man.” *Pheraulas* then said, “ But if  
 “ you had been wise, you had given it  
 “ to a richer Man than I ; but I now ac-  
 “ cept it, and beseech the Gods ! who  
 “ have made me the receiver of this Blow  
 “ from you, to grant that I may behave  
 “ so as to make you not repent your Pre-  
 “ sent to me. Now, said he, do you  
 “ mount my Horse and ride off upon him,  
 “ and I will be with you presently.”  
 Thus they parted.

AMONGST the *Cadusians*, *Ra-*  
*thonices* gained the Victory. He likewise  
 put their Chariots severally to the tryal of  
 their Speed ; and to the Victors he gave  
 Oxen, that they might sacrifice and feast,  
 and he gave them Cups. He himself  
 took the Ox that was his Prize ; but his  
 Share of the Cups he gave to *Pheraulas*,  
 because he thought, that he had directed  
 the

the Proceſſion from the Palace in a very handsome manner. Book VIII.

THIS Method of Proceſſion, then ſet-  
tled by *Cyrus*, continues ſtill in uſe with  
the King at this day, excepting only, that  
the Victims make no part of it, when he does  
not ſacrifice. When all was at an end,  
they returned again to the City, and they  
that had Houſes given them, quartered  
in their Houſes, and they that had not,  
in their Ranks.

BUT *Pheraulas* inviting the *Sacian* that  
preſented him with the Horſe, gave him  
an Entertainment; he furniſh'd him with  
all other things in abundance: And af-  
ter they had ſupped, he filled him the  
Cups that he had received from *Cyrus*,  
drank to him, and made him a Preſent of  
them. But the *Sacian* obſerving a great  
many fine Carpets and Coverlets, a great  
deal of fine Furniture, and abundance of  
Domelticks: “ Tell me, ſaid he, *Pherau-*  
“ *las*! were you one of the Rich, when  
“ you were at home?” “ How rich do  
“ you mean? (ſaid *Pheraulas*) I was one  
S 3 “ of

“ of those that lived directly by the Work  
“ of their own Hands ; for my Father  
“ maintaining himself very poorly, by his  
“ own labour, bred me up under the  
“ Discipline of the Boys ; but when I be-  
“ came a Youth, not being able to main-  
“ tain me idle, he took me into the Coun-  
“ try, and ordered me to work. Here  
“ did I maintain him whilst he lived,  
“ digging and planting with my own  
“ Hands, a little Piece of Land, that was  
“ not an ungrateful one, but the justest  
“ in the World. For the Seed that it re-  
“ ceiv'd it returned me justly and hand-  
“ somely again, with an overplus, that  
“ indeed was not very abundant ; but  
“ sometimes out of its Generosity return-  
“ ed me double of what it received.  
“ Thus then I lived at home. But now,  
“ all these things that you see, *Cyrus* has  
“ given me.” Then the *Sacian* said, “ O  
“ happy are you in other respects, as well  
“ as in this ; that from being poor before,  
“ you are now become rich ! For I am  
“ of opinion, that you grow rich with  
“ the more Pleasure, as you come to be  
“ possessed of Riches, after having thirsted  
“ for



“ for them before. ” *Pheraulas* then  
 said, “ And do you think, *Sacian*, that  
 “ I live with the more Pleasure, the more  
 “ I possess? Do not you know, said he,  
 “ that I neither eat, nor drink, nor sleep  
 “ with one jot more Pleasure now, than  
 “ when I was poor? But by all this  
 “ Abundance, thus much I gain; that I  
 “ am to guard more, to distribute more to  
 “ others, and to have the trouble of  
 “ taking care of more. For a great many  
 “ Domesticks now demand their Food of  
 “ me, their Drink and their Cloaths, some  
 “ are in want of Physicians; one comes  
 “ and brings me Sheep that have been  
 “ torn to pieces by Wolves, or Oxen  
 “ killed by falling from a Precipice, or  
 “ tells me of a Distemper got amongst the  
 “ Cattle: So that I think, said *Pheraulas*,  
 “ by possessing abundance, I have now  
 “ more Afflictions than I had before, by  
 “ having but little. ” “ But by *Jove*!  
 said the *Sacian*, “ when all is well, and  
 “ you are able to cast your Eyes around  
 “ upon numerous Possessions, you are cer-  
 “ tainly much better pleased than I am.”  
*Pheraulas* then said, “ *Sacian*, it is not

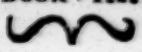
“ so pleasant to possess Riches, as it is  
 “ afflicting to lose them; and you will  
 “ find that what I say is true. For there  
 “ are none of those that possess Riches  
 “ that are forced from the Enjoyment of  
 “ Rest, by the Pleasure which they af-  
 “ ford; but of those that lose them, you  
 “ will see none that are able to sleep, be-  
 “ cause of the Concern it gives them.”  
 “ By *Jove*! said the *Sacian*, nor will  
 “ you see any of those fall asleep that at  
 “ first obtain them, because of the Plea-  
 “ sure it gives them.” “ You say true,  
 “ said he, for if the possessing them was  
 “ as pleasant as the obtaining them, the  
 “ Rich would very much exceed the Poor  
 “ in Happiness. But then, *Sacian*! said he,  
 “ he that possesses abundance, must of  
 “ necessity expend abundance, both upon  
 “ the Gods, upon his Friends, and upon  
 “ Strangers. Whoever therefore is great-  
 “ ly pleased with the Possession of Riches,  
 “ Be assured will be greatly afflicted at  
 “ the Expence of them.” “ By *Jove*!  
 “ said the *Sacian*, I am not one of those,  
 “ but I take it to be a Happiness for a  
 “ Man to have abundance, and to expend

“ abundance.” “ Why then, said *Pheraulas*, “ in the Name of all the Gods !  
 “ are not you this instant that happy  
 “ Man, to make me so at the same time?  
 “ For do you take Possession of all these  
 “ things, and use them as you please ;  
 “ maintain me only as a Stranger, or yet  
 “ more sparingly than a Stranger ; for it  
 “ shall be enough for me to share with you  
 “ in what you have. ” “ You jest,” said  
 the *Sacian*. *Pheraulas* then asserted,  
 with an Oath, that he spoke in earnest.  
 “ And I’ll gain you, *Sacian* ! something  
 “ farther from *Cyrus* ; and that is, that you  
 “ shall not be obliged to attend at his  
 “ Doors, nor to engage in military Service,  
 “ but you shall stay at home, abounding  
 “ in Riches. And those other Affairs I will  
 “ perform for you and for my self ; and  
 “ if I get any thing valuable by my Atten-  
 “ dance upon *Cyrus*, or by any military  
 “ Expedition, I will bring it to you, that  
 “ you may still have the command of  
 “ more : Do you, said he, but free me  
 “ from this Care. For if I can be at  
 “ leisure from these Affairs, I think that  
 “ you



Book VIII. “ you will be of very great use, both to  
 “ me and to *Cyrus*.”

HAVING thus discoursed, they settled these Affairs, and put them in practice. The one thought himself made a happy Man, by having the Command of great Riches, and the other reckoned himself the most fortunate Man in the world, in having a Steward, who afforded him leisure to do what was agreeable to him. *Pheraulas* was in his Temper, extremely kind and friendly to his Acquaintance; and no care or culture bestow'd upon any thing, appeared so pleasing to him, or so profitable, as that bestow'd upon Men. For Man he thought was of all other Creatures the best and the most grateful; because he observed of Men, that when they were commended by any one, they were zealous in their Returns of Praise; that they used their Endeavours to do Kindnesses to those that had done Kindnesses to them; that they were kindly affected to those whom they knew to be kindly affected to them; and those who they knew had a love for them, they could

not possibly hate; and that of all other Book VIII.  
Creatures, they were the most enclined   
to make their Parents all Returns of  
Respect and Service, both while living  
and when dead. And all other Animals  
he reckon'd more ungrateful and more ill-  
natured than Man. Thus *Pheraulas* was  
much delighted, that by being freed from  
the care of other Possessions, he should  
be at leisure to mind his Friends. And  
the *Sacian* was delighted, because he was  
to have the Possession of abundance, and  
was to spend abundance. The *Sacian*  
loved *Pheraulas*, because he was always  
bringing him something: And *Pheraulas*  
loved the *Sacian*, because he was willing  
to take all; and tho' he charged himself  
with the care of still more and more, yet  
he gave him never the more trouble. Thus  
did these Men live.

*CYRUS* having sacrificed, and making an Entertainment with the Prize of his Victory, invited those of his Friends that appeared the most desirous to increase his Power, and that paid him Honour in the most affectionate manner. And with them

them, he invited *Artabazus* the *Mede*, *Tigranes* the *Armenian*, the *Hyrceanian* Commander of Horfe, and *Gobryas*. *Gadatas* was the Commander of his Eunuchs: And all the Management within Doors, was settled as he thought fit to regulate it. When there were any that supped with him, *Gadatas* did not sit down, but minded the Business; but when there was no Company, he then supped with him. For he was pleased with his Conversation; and in return, he was presented with many great and noble things, both by *Cyrus* himself, and by many others upon *Cyrus's* account.

AS the Persons that were invited to supper came, he did not place every one as it happened by chance to fall out; but the Man that he most esteemed, he placed upon his Left-Hand, as if this Side were more exposed to dangerous Designs, than the Right. The next in his Esteem he placed upon his Right-Hand; the third again upon his Left; and the fourth upon his Right; and if there were more, he went on with them in the same manner.

He



He thought it of service, to make it evident how far he esteem'd every one; because where Men think, that he who excels others, is not to have his Praises published, nor to receive his Rewards; there, it's plain, they have no Emulation to each other. But where he that excels has the Advantage; there they appear to struggle with the utmost Zeal. Thus *Cyrus* made those known that were chief in his Esteem; beginning first with their Place, as they sat and as they stood by him. Yet this Privilege of Place in sitting, he did not make perpetual; but made it a Rule, that a Man might advance by noble Actions, to the more honourable Seat; and if he grew negligent and remiss, might sink down to the less honourable. And if he that was possessed of the principal Seat, did not appear to have received the greatest number of valuable things at his hands, he was ashamed. And these Things that were practised, in the time of *Cyrus*, I perceive continue still thus, to this day.

WHEN they had supped, it did not appear at all wonderful to *Gobryas*, that  
a Man

a Man, who had the Command of many,  
 should have every thing in great abundance. But that *Cyrus*, who had performed such great things, if he thought that he had got any thing that was delicate, should never spend it himself alone, but give himself trouble in desiring his Friends that were present to share it; this he thought wonderful! and frequently he saw him send to some of his absent Friends, things that he happened to be pleased with himself. So that when they had supped, and *Cyrus* by Presents to several, had cleared his Table of all that Plenty that was upon it; then *Gobryas* said,  
 “ Before, *Cyrus*! I thought that you  
 “ most excelled the rest of Men, in being  
 “ the most able in the Command of an  
 “ Army: But now, I swear by the Gods!  
 “ that you excel more in Benignity and  
 “ Love to Mankind, than in military  
 “ Conduct.” “ And, by *Jove*! said  
 “ *Cyrus*, it is much more agreeable to  
 “ shew Acts of Love to Men, than Acts  
 “ of Skill in the Conduct of an Army.”  
 “ How so? said *Gobryas*.” “ Because  
 “ these, said he, must be shewn by do-  
 “ ing

“ ing mischief to Men, and those by do- Book VIII.  
“ ing them good.”

AFTER this, when they had drank a little, *Hystaspes* put this Question to *Cyrus*. “ Would you be offended, *Cyrus* !”  
“ said he, if I should ask you something  
“ that I am desirous to know from you ?”  
“ By the Gods ! said he, quite the contrary. I should be offended, if I perceived that you retained what you had  
“ a mind to ask me.” “ Tell me then,  
“ said he, when you have called me, did  
“ I ever refuse to come ?” “ Pray be  
“ quiet,” said *Cyrus*. “ Or did I ever  
“ obey your Summons slowly ?” “ No,  
“ nor this neither.” “ Have I ever neglected to do what you have ordered  
“ me ?” “ I don’t lay it to your Charge,”  
said he. “ And in what I have done,  
“ can you accuse me of not having done  
“ it with Alacrity and Pleasure ?” “ This,”  
“ said *Cyrus*, the least of all.” “ In the  
“ name of all the Gods ! then, *Cyrus* !  
“ said he, by what means is it, that *Chry-*  
“ *santas* has prevailed upon you, so as to  
“ be placed before me in the more honourable  
“ rable



“ rable Seat?” “ Shall I tell you,” said  
*Cyrus*? “ By all means, said he.”  
 “ And will not you be offended with me  
 “ when you hear the Truth?” “ No,  
 “ I shall be pleased, said he, if I find  
 “ that I am not wronged.” — “ Then  
 “ said he, *Chryfantas* here in the first  
 “ place, never waited my Call, but be-  
 “ fore he was called, was ready at hand  
 “ for our Service. And then, not only  
 “ what he was ordered, but whatever he  
 “ himself thought best for us to be done,  
 “ that he did. When it was necessary  
 “ to say any thing to our Allies, he ad-  
 “ vised me what he thought was becoming  
 “ and proper for me to say. And what  
 “ he perceived I was desirous that our  
 “ Allies should know, but was ashamed  
 “ to say of my self; this he spoke, as if  
 “ he were declaring his own Opinion.  
 “ So that in these Matters, what hinders  
 “ him from being reckoned of more use  
 “ to me, even than my self? As to him-  
 “ self, he always says, that the things he  
 “ has are sufficient for him. But it ap-  
 “ pears evidently that he is always look-  
 “ ing out, for what it may be of service  
 “ for

“ for me to have. And with the Advan- Book VIII.  
 “ tages that befall me, he is more delighted  
 “ and pleased than my self.” — To this  
*Hystaspes* said, “ By *Here ! Cyrus !* I  
 “ am pleased, that I have asked you  
 “ these things. “ And why?” said he.  
 “ Because I will endeavour too to practise  
 “ them. One thing only there is, said he,  
 “ that I do not know ; and that is, how  
 “ to make it evident, that I rejoice at  
 “ your Advantages, whether I must clap  
 “ my hands, or laugh, or what I must  
 “ do?” *Artabazus* to this said, “ You  
 “ must dance the *Persian Dance.*” And  
 at this they laughed.

AS the Entertainment went on, *Cyrus*  
 put this Question to *Gobryas*. “ Tell me,  
 “ said he, *Gobryas !* Do you think that  
 “ you should give your Daughter to one  
 “ of these that are here, with more Sa-  
 “ tisfaction now, then when at first you  
 “ became acquainted with us.” “ And  
 “ must I tell the Truth then?” said *Go-*  
*bryas*. “ Yes, by *Jove !* said *Cyrus*,  
 “ since no Question requires Falshood in  
 “ answer to it.” “ Be assured then, said  
 VOL. II. T he,

Book VIII.

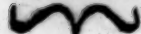
“ he, that I should do it with much more  
 “ Satisfaction now.” “ And can you  
 “ give, said *Cyrus*, a Reason why ?”  
 “ I can.” “ Give it me then.” “ Be-  
 “ cause at that time, I saw these Men  
 “ bear Toils and Dangers with Alacrity ;  
 “ but now I see them bear Prosperity with  
 “ Discretion and good Temper. And to  
 “ me, *Cyrus* ! it appears more difficult,  
 “ to find a Man that bears Prosperity well,  
 “ than one that bears Adversity well.  
 “ For Prosperity inspires most Men with  
 “ Pride and Insolence ; but Adversity  
 “ gives Discretion and Modesty of Tem-  
 “ per to all.” Then *Cyrus* said, “ Do  
 “ you hear, *Hystaspes* ! this Saying of  
 “ *Gobryas* ?” “ Yes, by *Jove* ! said he,  
 “ I do ; and if he pronounce many such,  
 “ he shall much sooner have me for a  
 “ Suitor to his Daughter, than if he shew’d  
 “ me abundance of Cups of great Value.  
 “ Truly, said *Gobryas*, I have a great  
 “ many such written down ; and I will  
 “ not grudge them to you if you have my  
 “ Daughter for a Wife. But my Cups,  
 “ said he, since you seem to dislike them,  
 “ I don’t know but I will give to *Chry-*  
 “ *santas*



“ *santas* here, especially since he has Book VIII.  
“ run away with your Seat.”

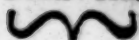
“ Well ! said *Cyrus*, if you *Hystaspes*  
“ and the rest that are here present, will  
“ acquaint me when any of you are en-  
“ deavouring after a Wife, you will then  
“ know how good an Assistant I shall be  
“ to you.”. *Gobryas* then said, “ But if  
“ one has a mind to dispose of a Daughter  
“ who must one tell it to.” “ This, said  
“ *Cyrus*, must be told to me too ; for I  
“ I am a notable Man in this Art.” “ What  
“ Art ?” said *Chrysantas*. “ Why in  
“ knowing what Match will best suit  
“ each particular Man.” Then *Chrysan-*  
*tas* said, “ In the name of all the Gods !  
“ then, tell me what Wife you think will  
“ best suit me.” “ First, said he, she  
“ must be little ; for you are little your  
“ self : and if you marry a tall Wife, and  
“ would kiss her as she stands, you must  
“ leap up like a little Dog.” “ You are  
“ much in the right, said he, to provide  
“ against this, for I am by no means a  
“ good Caperer.” “ And then, said he,  
“ she must have a Nose that sinks in in

Book VIII. "the middle." "And what is this for?"



"Because, said he, you have a crooked  
 "Nose, and a rising Hook would best  
 "suit a sinking in." "Do you say then,  
 "that a fasting Wife would best suit one  
 "that had feasted plentifully as I have  
 "done now?" "Yes, by *Jove*! said  
 "*Cyrus*, for the Bellies of those that are  
 "full, rise; and the Bellies of those that  
 "are fasting, sink in." "But in the  
 "name of all the Gods! said *Chrysantas*,  
 "can you tell, what Wife will be best  
 "for a cold King?"—Here *Cyrus* fell  
 a laughing, and so did the others. And as  
 they were laughing, *Hystaspes* said, "In  
 "the whole Compass of your Royal Dig-  
 "nity, *Cyrus*! I envy you the most for  
 "this." "For what?" said *Cyrus*.  
 "Why that as cold as you are, you can  
 "make People laugh." "And would  
 "not you give a great deal, said *Cyrus*  
 "then, that these Things had been said  
 "by you, and that she that you desire  
 "should think well of you, and should  
 "be informed that you are a polite agree-  
 "able Man?"—Thus they jested one  
 with another.

AFTER



AFTER this, he produced a Woman's Attire for *Tigranes*, and bid him give it his Wife; because she bravely attended her Husband in the Service. To *Artabazus*, he gave a Golden Cup; to the *Hyrceanian*, a Horse. And many other noble Presents he made. "But *Gobryas*!" said he, "I'll give you a Husband for your Daughter." "And shall not I," said *Hystaspes*, "be the Man that you will give, that I may get those Writings?" "Have you Substance enough," said *Cyrus*, "to deserve the Girl?" "Yes, by *Jove*! I have much more than enough." "And where," said he, "is this Substance of yours?" "Here," said he, "where you my Friend sit." "That's enough for me," said *Gobryas*. And holding out his right Hand, "Give him me, *Cyrus*!" said he, "for I accept him." Then *Cyrus* taking *Hystaspes*'s right Hand, presented it to *Gobryas*, and he received it. After this, he made a great many noble Presents to *Hystaspes*, that he might send them to the Maid. And pulling *Chrystantas* to him, he kissed him. Upon this,



*Artabazus* said “ By *Jove*! *Cyrus*! you  
 “ have not given me my Cup of the same  
 “ Gold with this Present that you have  
 “ made *Chrysfantas*.” “ But I will give  
 “ you the same,” said he. He asked him,  
 “ when?” “ Thirty Years hence,” said  
 he. “ Well, prepare yourself for me,  
 “ said he, as one that intends to wait and  
 “ not to die before the time.” Thus then  
 ended this Conversation. And when they  
 rose, *Cyrus* rose with them, and conducted  
 them to his Doors.

THE next day, all those of his Allyes  
 that had voluntarily attended him, he  
 dismissed to their homes; excepting such  
 as chose to live near him. To these, he  
 gave Lands and Houses, which the De-  
 scendants of those who then staid, possess  
 still to this day. And they were for the  
 most part *Medes* and *Hyrceanians*. To  
 those that went off he gave many Presents,  
 and dismissed them both Commanders and  
 Soldiers, without leaving them the least  
 cause to complain. After this, he divided  
 the Treasure that he gained at *Sardes*,  
 among the Soldiers that were about him,  
 And

And to the Commanders of Ten Thousand, and to the Officers that were about him, he gave the choice things, according to the merit of every one. The rest he parcelled out, and giving a share to each of the Commanders of Ten Thousand, he left it to them to distribute it in the same manner as he had distributed to them. And these other Treasures, each Commander distributed to the Commanders under him, giving Judgment upon the merit of every one. And the Commanders of Six giving Judgment upon the private Men that were under them, distributed the last remaining Treasures severally to them, according to their desert. So they all received their just share.

WHEN they had received what was then given them, some of them spoke of *Cyrus* in this manner. “ Surely he must have abundance, when he gives so much to every one of us !” But others of them said, “ What is the abundance that he has? *Cyrus* is not of a Temper, to mind wholly the heaping up of Treasure ; but he is more pleased with

Book VIII. "bestowing than with having it." *Cyrus*

perceiving these Discourses, and the opinions that Men had of him, assembled his Friends and all the other proper Persons together, and spoke to this effect.

———"My Friends! I have seen Men  
 " that were willing to be thought possessed  
 " of more than they really had, and who  
 " thought by that means to appear the  
 " more generous and noble. But these  
 " Men, in my opinion, are drawn in to  
 " the very reverse of what they intend,  
 " For he that seems to have abundance,  
 " and does not appear to do that Service  
 " to his Friends that is suitable to his Sub-  
 " stance, gains in my opinion the Cha-  
 " racter of being mean and sordid. There  
 " are those, said he, on the other side,  
 " who desire that what they have may be  
 " concealed. And these too in my opinion  
 " are faulty to their Friends. For fre-  
 " quently Friends that are in want, avoid  
 " telling it to their Companions, because  
 " they are ignorant of what they have,  
 " and so are deceived. But the plainest  
 " simplest part, in my opinion, is, to make  
 " the whole Strength of one's Fortune  
 " ap-



“ appear, and with it to try to get the better  
 “ of others in Generosity. I intend there-  
 “ fore, said he, to shew you every thing  
 “ that it is possible for you to see, of what  
 “ I have ; and of what you cannot see to  
 “ give you an account.” — Having said  
 this, he shew’d them abundance of rich  
 and valuable things ; and those that lay  
 so as not easily to be seen, he gave them  
 an account of ; and in conclusion said thus.

—— “ All these things, my Friends !  
 “ said he, you ought to reckon not more  
 “ mine, than yours : For I have collected  
 “ them together, not that I may spend  
 “ them my self, nor that I may my self  
 “ wear them out, for I should not be  
 “ able to do it : But that I may always  
 “ have wherewithal to present any of you,  
 “ upon your performance of any thing  
 “ great and noble ; and that in case any  
 “ of you think you are in want of any  
 “ thing, you may come to me and take  
 “ what you happen to be in want of,”  
 Thus were these things said,

BUT when he thought that Affairs  
 were now so well settled in *Babylon* that  
 he

Book VIII. he might venture to travel abroad; he himself prepared for a Journey into *Persia*, and gave out orders upon it to others. And when he judged that he was sufficiently provided with the things he thought he should want, he departed. Now we will give an Account how so great an Equipage was in the most orderly manner set out, and then again put up together in the same manner and disposed into the place where it ought to be. For wherever the King encamps, they that are about his Person attend the Service with Tents both Winter and Summer.

*CYRUS* then immediately thought fit to place his own Tent fronting to the East. Then he first directed at what distance from the Royal Tent, the Guards should pitch theirs; He then appointed the Bakers, and those that were concerned in making the Bread, their Station upon the Right; the Cooks theirs upon the Left. To the Horses he appointed their Station upon the Right, and to the other Beasts of Burthen, theirs upon the Left. And all the rest was so disposed, that every one knew his

his own Station, both as to Measure and Place. When they are to put all up, every one packs up such Baggage as it was appointed him to use; and there are others that place it upon the Beasts of Burthen; so that all the Baggage-Carriers come up at the same time, to the things that are severally appointed them to carry; and they all, at the same time place them upon the Beasts that severally belong to them. So that the same time that suffices for the striking of one Tent, suffices for all. The Case is the same in the displaying and setting out of all. And with respect to the doing all things that are necessary, in proper time, every one is, in the same manner, appointed what he is to do; and by this means, the same time suffices for the doing things in one Part and in all. And as the Servants that dispatch'd all the necessary Business, had all, severally, their proper Stations, so they that bore Arms had their Stations in this Encampment suitable to the sort of Arms they severally had; they knew what their Station was, and all disposed themselves into it without any hesitation. For *Cyrus* thought the proper



proper placing of things, a noble Rule in a House; because if one happen to want any thing, it is known whither one must go to take it. But the proper placing of the several different sorts of military Men, he reckoned a much nobler thing, as the Occasions of putting all to their use, in the Affairs of War, are more sudden, and the Faults arising from those that are dilatory in them, are of worse consequence; and the most valuable Advantages in War, he observed, arose from having all things ready for the Occasion. Upon these accounts therefore, he took the greatest care of this Propriety of Place.

FIRST then, he placed himself in the midst of the Camp, as being the strongest and securest Station. Then those whom he chiefly confided in, he had, according to Custom, about himself. Next to these, in a Circle round, he had the Horse-Men and Charioteers. For he was of opinion, that a secure Station was necessary for these People, because they encamp without having at hand any of those Arms that they engage with, and require

a considerable time to arm themselves, if <sup>Book VIII.</sup>  
they are to advance so as to do any Service. To the Right and Left of himself, and of the Horse-Men, was the Station of the Shield-Men. The Station of the Archers was before and behind himself and the Horse-Men. The Heavy-armed Men, and such as had large Shields, he had in a Circle round all, as a Rampart; that in case there were any Occasion for the Horse-Men to make ready, they that were the fittest to make a Stand, being placed before them, might give them time to arm securely. And as the Heavy-armed Men slept there in order round him, so did the Shield-Men and Archers. So that even in the Night-time, if the Occasion required, as the Heavy-armed Men were ready prepared to come to Blows with such as came up close with them, so the Archers and Javelin-Men, if any People approached them, were ready to discharge their Javelins and Arrows over the Heads of the Heavy-armed. And all the Commanders had Ensigns on their Tents. And as in Citys, discreet and good Servants know the Habitations of most People,  
but

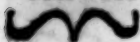
but chiefly of those that it is proper for them to know; so did the Servants of *Cyrus* know the Stations that the chief Leaders had in the Encampments, and knew the Ensigns that belong'd to each of them; so that whatever *Cyrus* might want, they were not to seek for them, but ran the shortest Way directly to each of them. And by means of the several Sets of People being distinct, it was much the more readily observed, when any one was disorderly, and when any one did not perform what he was commanded. And things standing thus, he was of opinion, that if any body attacked him, either by Night or Day, such Aggressor would fall into his Camp, as into an Ambuscade.

AND he did not only think it a Part of the Tactick-Art, for a Man to be able to draw up a Phalanx easily and cleverly, or to increase it in Depth, or to form a Phalanx upon the Wing, or upon the Enemy's appearing to the Right, the Left, or the Rear, to wheel properly. But to separate Men, when it was proper, he took



took to be a part of this Art; to post each Part where they might be most serviceable, and to make Dispatch where it might be fit to prevent the Enemy. All these things, and such like, he took to be the Business of a Man skilled in Tactics. He took care of all these Things alike; and in his Marches, he moved always in a Disposition suitable to what occurred. But in his Encampments he placed his People for the most part as has been said.

WHEN in the Course of their march, they arrived in the *Median* Territory, *Cyrus* turned off to visit *Cyaxares*. And after they had embraced each other, *Cyrus* first told *Cyaxares*, that there were Domesticks and Palaces set apart for him in *Babylon*; that when he came thither, he might have what was his own to come to. And he then made him a great many other noble Presents. *Cyaxares* received them, and sent his Daughter to him, with a Crown of Gold, and with Bracelets, with a Collar and a *Median* Robe that was as fine as was possible. And the

 Maid put the Crown upon *Cyrus's* Head.  
*Cyaxares* then said, " I give you the  
 " Maid too, *Cyrus* ! for your Wife. She  
 " is my own Daughter. Your Father  
 " married my Father's Daughter, and  
 " from her you are descended. This is  
 " she, that when you were a Boy, and  
 " amongst us, you used to fondle ; and  
 " when any one asked her, who she would  
 " marry, she said *Cyrus*. And with her  
 " I give all *Media* as her Dowry, for I  
 " have no legitimate Male Issue." Thus  
 " he spoke, and *Cyrus* replied, " O  
 " *Cyaxares* ! I applaud the Race, the  
 " Maid, and the Presents that attend her !  
 " And with the consent, said he, of my  
 " Father and Mother, I am ready to agree  
 " with you." Thus *Cyrus* spoke, but  
 yet he presented the Maid with all that he  
 thought would be pleasing to *Cyaxares*.  
 And having done this, he continued his  
 March to *Persia*.

AND when in the course of his  
 March he arrived at the Borders of *Persia*,  
 there he left the rest of the Army. But  
 he himself, together with his Friends, pro-  
 ceeded

ceeded on to the City; carrying with him Book VIII.  
 such numbers of Victims, as were sufficient for all the *Persians* to sacrifice and feast upon. He brought with him such Presents as were proper for his Father and Mother, and his other Friends; and such as were proper for the Elders and Magistrates, and for all the alike-honoured. He gave likewise to all the *Persians*, both Men and Women, such Presents as the King still makes at this day, when he comes into *Persia*. After this, *Cambyfes* assembled the *Persian* Elders and Magistrates, who had the Direction of the greatest Affairs; he summoned likewise *Cyrus*, and spoke to this Effect.

“ M E N of *Persia*! and you, O *Cyrus*!  
 “ *rus*! I have justly an Affection for you  
 “ both; for over you I am King, and you  
 “ *Cyrus*! are my Son. It is just therefore  
 “ that I should lay before you, whatever  
 “ I judge to be of advantage to you both.  
 “ With respect to the time past, you  
 “ have advanced *Cyrus* in his Fortune;  
 “ by granting an Army, and by constituting him the Commander of it. *Cyrus*  
 VOL. II. U “ in



“ in the Conduct of this Army, has,  
“ with the help of the Gods ! gained you,  
“ O *Persians* ! Glory amongst all Men,  
“ and Honour throughout all *Asia* ! Of  
“ those that served with him, the better  
“ fort he has enriched, and the Multi-  
“ tude he has provided with their Pay  
“ and with their Maintenance. And by  
“ constituting a *Persian*-Cavalry, he has  
“ given the *Persians* a share in the com-  
“ mand of the Plains. If you continue  
“ therefore for the future in the same Sen-  
“ timents, you will be the Authors of  
“ many Advantages to each other. But  
“ if either you, *Cyrus* ! elevated with  
“ your present happy Circumstances, at-  
“ tempt to rule the *Persians* as you do  
“ the others, with regard only to your  
“ own Interest ; or if you, Citizens ! en-  
“ vying him his Power, endeavour to  
“ wrest the Empire from him ; Be assured !  
“ that you will hinder each other from  
“ obtaining many Advantages. There-  
“ fore, that things may not fall out thus,  
“ but rather happily for you : my Opinion  
“ is, said he, that we make a Sacrifice in  
“ common ; and calling the Gods to wit-  
“ nesses !

“ nefs ! stipulate—that you—— *Cyrus!* Book VIII.  
 “ in case any one, make war upon the  
 “ *Persian* Territory, or to attempt to de-  
 “ stroy the *Persian* Laws ; shall assist  
 “ in their defence, with your whole  
 “ Force: And that you—— *Persians!*  
 “ in case any one attempt to put an end  
 “ to *Cyrus's* Empire, or to excite any of  
 “ his Subjects to revolt, shall yield such  
 “ Assistance in defence of your selves and  
 “ of *Cyrus* as he shall order.—Whilst  
 “ I live, the Royal Dignity amongst the  
 “ *Persians*, is mine. When I am dead,  
 “ it then plainly belongs to *Cyrus* if he  
 “ lives. And when he comes into *Persia*,  
 “ it may be perhaps of religious concern  
 “ to you, that he should make these Sa-  
 “ crifices for you that I now make. But  
 “ when he is abroad, I think it will be  
 “ proper, that that Person of our Race  
 “ that appears to you to be the most wor-  
 “ thy, should perform the sacred Rites.”

UPON *Cambyfes's* saying this ; *Cyrus*  
 and the *Persian* Magistrates join'd in Opi-  
 nion with him. And having at that time  
 agreed upon these things, (calling upon

CYROPÆDIA; or,  
the Gods as Witnesses!) the *Persians* and  
the King continue still to this day to put  
them in practice, one towards another.

WHEN these things were performed,  
*Cyrus* went away: And when he came  
into *Media*, in his Journey back, upon  
its being agreed to by his Father and Mo-  
ther, he married the Daughter of *Cyaxa-  
res*, who at this day has still the Fame of  
having been extreamly beautiful. There  
are some Authors who say, that he mar-  
ried his Mother's Sister; but she must have  
been a Woman in Years, much more pro-  
bably than one so young. When he had  
married her, he presently departed, and  
took her with him.

WHEN he was at *Babylon*, he thought  
it now proper for him, to constitute Gover-  
nors or Satraps over the conquered Na-  
tions. But the Commanders of the Gar-  
risons in Castles, and the Commanders of  
Thousands, that were appointed for the  
Guard of the Country; he would not al-  
low to obey the Orders of any but himself.  
He used this foresight, upon Consideration,  
that



that if any of the Satraps by means of their Riches, and the numbers of their People, should grow insolent, and attempt to withdraw their Obedience from him, they might immediately meet with Opposers upon the Place. Desiring therefore to bring this about ; he determined first to call together all the proper Persons, and to declare it to them ; that they who went upon these Employments, might know upon what foot they went ; for by this means he thought they would the more easily bear it. But if any one were first constituted a Commander, and then made the Discovery ; he was of opinion, that Men would bear this with difficulty, imagining that it was done out of distrust of them.

SO assembling them together, he spoke to this effect. — “ My Friends ! in the  
“ Citys that have been conquered, there  
“ are Garrisons and Commanders over  
“ them, that I left there at the time. And  
“ when I went away, I gave them orders  
“ not to take upon themselves any other  
“ Business than to preserve the Fortresses.

U 3

“ There-

“ Therefore I will not deprive these Men  
“ of their Power, since they have discharg-  
“ ed themselves handsomely in the guard-  
“ ing of what they had in charge. But  
“ I think it proper for me to send other  
“ Governors, who shall take upon them  
“ the Rule of the Inhabitants; and who  
“ receiving the Revenues, shall give the  
“ Garrisons their Pay, and discharge what-  
“ ever else is necessary. And to those of  
“ you here, that I shall give Employ-  
“ ment, and send to perform any Busi-  
“ ness in the several Nations, I think it  
“ proper to distribute Lands and Houses  
“ there; that the Tribute may be there  
“ paid them, and that they may bring it  
“ to this Place, and when they go thither,  
“ that they may have what is their own to  
“ go to.” — Thus he said. And to many  
of his Friends he gave Houses and Depen-  
dents throughout all the conquered Citys.  
And these Precincts remain still at this  
day in the Possession of the Descendants of  
those who then received them; some in  
one Country, and some in another; and  
they themselves reside with the King.  
— “ And we ought, said he, to look  
“ out

“ out for such Satraps to go into these Book VIII.  
 “ Precincts, as will remember to send hi-  
 “ ther whatever there is that is excellent  
 “ and valuable in every Country; that  
 “ we, who are here, may share of all  
 “ that is excellent in every Part: For if  
 “ any Misfortune befall them, it will lie  
 “ upon us to defend them from it ”

HAVING said this, he ended his Discourse. And then from amongst his Friends that he knew were desirous to go upon the Terms expressed, choosing out such as he thought the most proper, he sent them as Satraps. To *Arabia*, he sent *Megabyzus*; to *Cappadocia*, *Artabatas*; to the greater *Phrygia*, *Artacamas*; To *Lydia* and *Ionia*, *Chrysantas*; to *Caria*, *Cadusius*; as that People themselves had desired: to *Phrygia* on the *Hellespont*, and *Æolia*, *Pharnuchus*. To *Cilicia*, to *Cyprus*, and to the *Paphlagonians*, he sent no *Persian* Satraps; because they seemed to have join'd of their own accord with him in his Expedition against *Babylon*. But he appointed these likewise a Tribute that they were to pay.



**Book VIII.** According to *Cyrus's* Establishment at that time ; so that there are still at this day, Garrisons belonging to the King in the Fortresses ; and Commanders of Thousands appointed by the King to command those Forces, and set down in a List belonging to the King.

THE Satraps that were thus sent out, he before-hand directed, to imitate as near as was possible, whatever they saw him practise. And in the first place, that each Satrap, out of such of the *Persians*, and of the Confederates, as attended him, should establish a number of Horse-Men and Charioteers ; and then should oblige such as had Lands and Palaces, to pay their Attendance at his Doors ; and practising discreet and modest Manners, to yield themselves to the Service of the Satrap, if any occasion should so require. And that he should discipline at his Doors, the Boys that these Men had, as was practised by himself. And that the Satrap should take those that attended at his Doors out with him to hunt ; and exercise himself and those about him in military Affairs. “ And the  
“ Man,

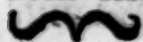
“ Man, said he, that in proportion to his  
“ Ability, produces me the most Chariots,  
“ and the most and the best Horse-Men:  
“ Him will I reward, as an excellent Fellow-  
“ Soldier, and as an excellent Fellow-  
“ Guardian and Preserver of the Empire  
“ to the *Persians* and my self. Let the  
“ best Men with you be honoured with  
“ the principal Seats, as they are with  
“ me. And let your Table, as mine does,  
“ maintain in the first place your Domef-  
“ ticks; and then let it be sufficiently fur-  
“ nished to afford your Friends to par-  
“ take of it; and allow you every day  
“ to reward any one that may have done  
“ a handsome Action. Get your selves  
“ Parks, and maintain Wild-Beasts. And  
“ neither set Meat at any time before  
“ your selves without having taken  
“ pains, nor throw Food to your Horses  
“ unexercised. For it's impossible for me,  
“ who am but one, with all the Virtue that  
“ belongs to human Nature, to preserve all  
“ you in Safety and Prosperity. But it is my  
“ part, making my self a worthy Man,  
“ together with other worthy Men about  
“ me, to be an Assistant to you. And it  
“ is,

“ is, in like manner your part, making  
 “ yourselves worthy Men, together with  
 “ other Men of worth about you, to be  
 “ Friends and Supports to me. And  
 “ I desire likewise, that you would ob-  
 “ serve, that of all these Orders that I  
 “ now give you, I give none to those  
 “ that are of servile Condition. And  
 “ that the Things which I say you ought  
 “ to do, these I endeavour my self to  
 “ practise. And as I exhort you to imitate  
 “ me, so do you instruct those that are  
 “ in command under you, to imitate you.”

*CTRUS* having thus regulated these Affairs at that time, all the Garrisons under the King, are still at this day, kept likewise in the same method. The Doors of all the Commanders are frequented in the like manner. All Familys both great and little, are in the like manner regulated. The most deserving Men in all Companys are honoured with the principal Seats. All Marches are ordered in the same method. And the great multitude of Affairs is parcelled out into distinct Heads, under a few principal Directors.

HAVING





HAVING told them in what manner they were each of them to manage in these Affairs; and having given to each of them a Force, he sent them away; and told them all before-hand, that in the following Year, an Expedition would be undertaken, and a Review taken both of Men and Arms, Horses and Chariots.

THERE is another thing that we have observed, which they say was begun by *Cyrus*, and continues to this day. That there is a certain Person, who at the Head of an Army, takes a Progress every Year; and who, in case any of the Satraps want Assistance, affords it them; and if any of them grow insolent, reduces them to Temper. And if any neglect the Payment of his Tribute, or the Protection of the Inhabitants, or the care of having the Land cultivated, or leaves any other of his Orders unexecuted: he puts all these things to rights: Or if he is not able to do it himself, he makes a Report to the King; and when the King has had an account of it, he takes advice how to deal with the trans-

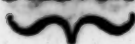
transgressing Person. And commonly they who take this Progress, are the King's Son or the King's Brother, or one of those they call the King's Eye. And sometimes they don't appear; for they each of them return upon the first Orders from the King.

WE have likewise been informed of another Contrivance of his, with regard to the Extent of his Empire, by means of which he had immediate Intelligence of what passed in the most remote Parts of his Government. For observing how far a Horse was able to travel in a Day; he built Stables at that Distance, and supplied them with Horses, and Persons to have the care of them. And he appointed a certain Person at each of these Stages, to receive the Letters, and to deliver them out, and to receive those Horses that had compleated their Stage; and to furnish fresh ones. And it is said, that the Night did not give any Interruption to these Stages: For as soon as he arrived, who had been his Progress all Day, another continued it during the Night. And in this manner they are said to fly swifter than

than Cranes; but though that be false, <sup>Book VIII.</sup>  
yet it is manifest; that this is the quickest  
way of travelling for Men. Besides, it is  
of use to have early Intelligence of every  
thing, that immediate Provision may be  
made.

A T the conclusion of the Year, *Cyrus*  
assembled his Army together at *Babylon*,  
which is said to have consisted of one Hun-  
dred and twenty Thousand Horse; two  
Thousand Chariots armed with Scythes;  
and sixty Thousand Foot. And having  
prepared them for it, he undertook that  
Expedition in which he is reported to have  
subdued all those Nations which lie from  
the entrance into *Syria* as far as the *Red-*  
*Sea*. His next Expedition is said to have  
been against *Ægypt*, which he also sub-  
dued. Then *Cyrus's* Empire was bound-  
ed to the East by the *Red-Sea*, to the  
North by the *Euxine-Sea*, to the West by  
*Cyprus* and *Ægypt*, to the South by  
*Æthiopia*. The Extremities of which  
Countries are difficult to inhabit; some of  
them from excess of Heat, some of them  
from excess of Cold, some from too great  
abun-



 abundance of Water, others from a scarcity of Water.

*CTRUS* residing in the Centre of these Countries, spent the seven Winter Months at *Babylon*, because that Climate is warm; the three Spring Months at *Susa*, and the two Summer Months at *Ecbatan*. By which means he is said to have enjoyed a perpetual Spring with respect to Heat and Cold. And Men stood so affected towards him, that every Nation thought they did themselves an injury if they did not send *Cyrus* the most valuable Productions of their Country, whether they were the Fruits of the Earth, or Creatures bred there, or Manufactures of their own. And every City did the same. And every private Man thought himself rich, if he could oblige *Cyrus*; for as *Cyrus* accepted from each of what they possessed in abundance, so in return he distributed to them what he observed they were in want of.

AFTER he had thus spent some considerable time, *Cyrus* now in a very advanced Age, takes a Journey into *Persia*,  
 I which

which was his seventh from the acquisition of his Empire, when his Father and Mother had probably been for some time dead. *Cyrus* made the usual Sacrifices, and danced the *Persian* Dance, according to the Custom of his Country, and distributed to every one Presents as usual. Then being asleep in the Royal Palace, he had the following Dream.——

There seemed to advance towards him a Person with a more than human Majesty in his Air and Countenance, and to say to him, “ *Cyrus!* prepare your self, for you “ are now going to the Gods!” — After this Appearance in his Dream, he awaked, and seemed assured that his End drew near. Therefore taking along with him the Victims, he sacrificed on the Summit of a Mountain (as is the Custom in *Persia*) to *Jove Paternal*, the *Sun*, and the rest of the *Gods*, accompanying the Sacrifices with this Prayer.

“ *O Jove Paternal! Sun! and all ye*  
 “ *Gods!* receive these Sacrifices as the  
 “ completion of many worthy and hand-  
 “ some Actions; and as grateful Acknow-  
 “ ledgments

“ ledgments for having signified to me,  
 “ both by the Victims, by celestial Signs,  
 “ by Birds and by Omens, what became  
 “ me to do, and not to do. And I abundantly  
 “ return you thanks, that I have been  
 “ sensible of your Care and Protection;  
 “ and that in the course of my Prosperity,  
 “ I never was exalted above what became  
 “ a Man. I implore you now to bestow  
 “ all happiness on my Children! my  
 “ Wife! my Friends! and my Country!  
 “ —And for my self! That I may die  
 “ as I have always lived!”

WHEN he had finished his Sacrifices  
 and Prayer, he returned home, and finding  
 himself disposed to be quiet, he lay  
 down. At a certain hour proper Persons  
 attended, and offered him to wash. He  
 told them that he had rested very well.  
 Then at another hour, proper Officers  
 brought him his Supper; but *Cyrus* had  
 no Appetite to eat, but seemed thirsty,  
 and drank with pleasure. And continuing  
 thus the second and third Days, he sent  
 for his Sons, who as it happened had  
 attended their Father, and were then in  
 2 *Persia.*



*Persia.* He summoned likewise his Friends Book VIII.  
and the Magistrates of *Persia*. When  
they were all met, he began in this man-  
ner.

“ *CHILDREN!* and all you *my*  
“ *Friends* here present! The conclusion  
“ of my Life is now at hand! which I  
“ certainly know from many Symptoms.  
“ ——— You ought when I am dead, to  
“ act and speak of me in every thing, as  
“ a happy Man. For when I was a Child,  
“ I seem’d to have received advantage from  
“ what is esteemed worthy and handsome  
“ in Children; so likewise when I was a  
“ Youth, from what is esteemed so in  
“ young Men; so when I came to be a  
“ Man, from what is esteemed worthy and  
“ handsome in Men. And I have always  
“ seem’d to observe my self encrease with  
“ Time in Strength and Vigour; so that I  
“ have not found my self weaker or more  
“ infirm in my old Age, than in my Youth.  
“ Neither do I know, that I have desired  
“ or undertaken any thing in which I have  
“ not succeeded. By my means, my  
“ Friends have been made happy, and  
VOL. II. X “ my

Book VIII.

“ my Enemys enslav’d : and my Country,  
 “ at first inconsiderable in *Asia*, I leave  
 “ in great Reputation and Honour. Nei-  
 “ ther do I know that I have not preserv’d  
 “ whatever I acquir’d. And tho’ in time  
 “ past all things have succeeded according  
 “ to my Wishes ; yet an Apprehension,  
 “ lest in process of time I should see,  
 “ hear, or suffer some Difficulty, has not  
 “ let me be too much elated, or too ex-  
 “ travagantly delighted. Now, if I die,  
 “ I leave you, Children ! behind me,  
 “ (whom the Gods have given me !) and  
 “ I leave my Country and my Friends,  
 “ happy. Ought not I therefore in Justice  
 “ to be always remembred, and men-  
 “ tioned as fortunate and happy ! — I  
 “ must likewise declare to whom I leave  
 “ my Kingdom ; lest that being doubtful,  
 “ should hereafter raise Dissensions among  
 “ you.—Now Children ! I bear an equal  
 “ Affection to you both. But I direct,  
 “ that the Elder should have the advising  
 “ and conducting of Affairs, as his Age  
 “ requires it ; and it is probable he has  
 “ more Experience. And as I have been  
 “ instructed by my Country and yours, to  
 “ give

“ give place to those older than my self, Book VIII.  
 “ not only Brothers but Fellow-Citizens ;  
 “ both in walking, sitting, and speaking;  
 “ so have I instructed you from your  
 “ Youth, to shew a regard to your Elders,  
 “ and to receive the like from such as were  
 “ inferiour to you in Age. Receive then  
 “ this Disposition as ancient, customary  
 “ and legal ! Do you therefore, *Cambyses* !  
 “ hold the Kingdom, as allotted you by  
 “ the Gods, and by me, so far as it is in  
 “ my power. To you, *Tanoaxares* ! I  
 “ bequeath the Satrapy of the *Medes*,  
 “ *Armenians*, and *Cadusians*. Which,  
 “ when I allot you, I think, I leave your  
 “ elder Brother a larger Empire, and the  
 “ Title of a Kingdom ; but to you, a  
 “ Happiness freer from Care and Vexation.  
 “ For I don’t see what human Satisfaction  
 “ you can need ; but you will enjoy  
 “ whatever appears agreeable and plea-  
 “ sing to Men. An Affection for such  
 “ things as are difficult to execute, a mul-  
 “ titude of Pains, and an impossibility of  
 “ being quiet, Anxiety from an Emulation  
 “ of my Actions, forming Designs your  
 “ self, and having Designs formed against  
 X 2 “ you ;



“ you; these are things which must more  
 “ necessarily attend a King, than one in  
 “ your Station. And be assured! these  
 “ give many interruptions to Pleasure  
 “ and Satisfaction. Know therefore, *Cam-*  
 “ *byses!* that it is not the Golden Scepter  
 “ which can preserve your Kingdom; but  
 “ faithful Friends are a Prince’s truest and  
 “ securest Scepter. But don’t imagine  
 “ that Men are naturally faithful; (for  
 “ then they would appear so to all, as  
 “ other natural Endowments do) but every  
 “ one must render others faithful to him-  
 “ self. And they are not to be procu-  
 “ red by Violence, but rather by Kind-  
 “ ness and Beneficence. If therefore you  
 “ would constitute others Joint-Guardians  
 “ with you of your Kingdom; whom can  
 “ you better begin with than him, who  
 “ is of the same Blood with your self?  
 “ and Fellow-Citizens are nearer to us,  
 “ than Strangers, and those who live and  
 “ eat with us, than those that do not.  
 “ And those who have the same Original,  
 “ who have been nourished by the same  
 “ Mother, and grown up in the same  
 “ House, and beloved by the same Pa-  
 “ rents,

“ rents, and who call upon the same Fa-  
“ ther and Mother; are not they of all  
“ others, the nearest to us? Don’t you there-  
“ fore render those Advantages fruitless, by  
“ which the Gods unite Brothers in Affini-  
“ ty and Relation. But to those Advantages,  
“ add other friendly Offices; and by that  
“ means your Friendship will be reciprocal-  
“ ly solid and lasting. The taking care of  
“ a Brother, is providing for one’s self.  
“ To whom can the Advancement of a  
“ Brother be equally honourable, as to  
“ a Brother? Who can shew a Regard to  
“ a great and powerful Man, equal to his  
“ Brother? who will fear to injure another  
“ so much as him, whose Brother is in an  
“ exalted Station? Be therefore second  
“ to none in Submission and good Will  
“ to your Brother, since no one can be so  
“ particularly serviceable or injurious to  
“ you. And I would have you consider,  
“ how you can hope for greater Advan-  
“ tages, by obliging any one, so much as  
“ him? Or whom can you assist that will  
“ be so powerful an Ally in War? or  
“ what is more infamous than want of  
“ Friendship between Brothers? Who,

“ of all Men, can we so handsomely pay  
 “ regard to,] as to a Brother? In a word,  
 “ *Cambyfes!* your Brother is the only one  
 “ you can advance next to your Person,  
 “ without the Envy of others. There-  
 “ fore, in the Name of the Gods! Chil-  
 “ dren! have regard for one another,  
 “ if you are careful to do what is accep-  
 “ table to me. — For you ought not to  
 “ imagine you certainly know, that, after  
 “ I have closed this Period of human Life,  
 “ I shall no longer exist. For neither do  
 “ you now see my Soul; but you con-  
 “ clude from its Operations, that it does  
 “ exist. And have not you observed,  
 “ what Terrors and Apprehensions, Mur-  
 “ derers are inspired with, by those who  
 “ have suffered violence from them?  
 “ What Racks and Tortures do they con-  
 “ vey to the Guilty? or how do you  
 “ think Honours should have continued  
 “ to be paid to the Deceased, if their  
 “ Souls were destitute of all Power and  
 “ Virtue? No! Children! I can never  
 “ be persuaded, that the Soul lives no lon-  
 “ ger than it dwells in this mortal Body;  
 “ and that it dies on its Separation. For I see,  
 “ that



“ that the Soul communicates Vigour and Book VIII.  
“ Motion to mortal Bodys, during its con-  
“ tinuance in them. Neither can I be  
“ persuaded that the Soul is divested  
“ of Intelligence, on its Separation from  
“ this gross senseless Body. But it is pro-  
“ bable, that when the Soul is separated,  
“ it becomes pure and entire, and is then  
“ more intelligent. It is evident, that  
“ on Man’s Diffolution, every part of  
“ him returns to what is of the same Na-  
“ ture with it self, except the Soul. That  
“ alone is invifible, both during its Pre-  
“ fence here, and at its Departure. And  
“ you may have observed, that nothing  
“ refembles Death fo much as Sleep;  
“ but then it is, that the human Soul ap-  
“ pears moft Divine, and has a Proſpect  
“ of Futurity, for then it is probable, the  
“ Soul is moft free and independent. —  
“ If therefore things are as I think, and  
“ that the Soul leaves the Body ; having  
“ regard to my Soul, comply with my  
“ Requeſt. — But if it be otherwiſe, and  
“ that the Soul continuing in the Body,  
“ perishes with it ; let nothing appear  
“ in your Thoughts or Actions, criminal

Book VIII. “ or impious, for fear of the Gods! who  
“ are eternal! whose Power and Inspec-  
“ tion extends over all Things! and who  
“ preserve the Harmony and Order of the  
“ Universe free from Decay or Defect!  
“ whose Greatness and Beauty is inexpli-  
“ cable! ——— Next to the Gods; have  
“ regard to the whole Race of Mankind,  
“ in perpetual Succession. For the Gods  
“ have not concealed you in Obscurity;  
“ but there is a necessity, your Actions  
“ should be conspicuous to the World.  
“ If they are virtuous and free from In-  
“ justice, they will give you Power  
“ and Interest in all Men. But if you  
“ project what is unjust against each other,  
“ no Man will trust you; for no one can  
“ place a Confidence in you, tho’ his in-  
“ clination to it be never so great, when  
“ he sees you unjust, where it most be-  
“ comes you to be a Friend. If there-  
“ fore I have not rightly instructed you  
“ what you ought to be to one another;  
“ learn it from those who lived before  
“ our time, for that will be the best Les-  
“ son. For there are many who have  
“ lived affectionate Parents to their Chil-  
“ dren,

“ dren, and Friends to their Brothers;  
 “ and some there are, who have acted the  
 “ opposite part towards each other. Which-  
 “ soever of these you shall observe to have  
 “ been most advantageous, you will do  
 “ well in giving it the preference in your  
 “ Choice. But perhaps this is sufficient,  
 “ as to these matters. — When I am  
 “ dead, Children! don’t inhume my Body  
 “ in Gold, nor in Silver, or any thing else;  
 “ but lay it in the *Earth*, as soon as possi-  
 “ ble. For what can be more happy than  
 “ to mix with the *Earth*, which gives Birth  
 “ and Nourishment to all things excellent  
 “ and good? And as I have always hither-  
 “ to bore an Affection to Men, so it is now  
 “ most pleasing to me, to incorporate  
 “ with that which is beneficial to Men. —  
 “ Now, said he, it seems to me, that my Soul  
 “ is beginning to leave me, in the same man-  
 “ ner as it is probable it begins its Departure  
 “ with others. If therefore any of you are  
 “ desirous of touching my Right-Hand,  
 “ or willing to see my Face, while it has  
 “ Life; come near to me. For when I  
 “ shall have cover’d it, I request of you,  
 “ Children! that neither your selves, nor  
 “ any



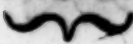
Book VIII.

“any others would look upon my Body.  
 “Summon all the *Persians* and their  
 “Allyes, before my Tomb, to rejoice for  
 “me; that I shall be then out of danger  
 “of suffering any Evil; whether I shall  
 “be with the Deity, or shall be reduced  
 “to nothing! As many as come, do you  
 “dismiss with all those Favours that are  
 “thought proper for a happy Man. And  
 “said he, Remember this, as my last and  
 “dying Words! — If you do Kind-  
 “nesses to your Friends, you will be able  
 “to injure your Enemys. — Fare-  
 “well! Dear Children! and tell this to  
 “your Mother, as from me. And all you  
 “my Friends! both such of you as are here  
 “present, and the rest who are absent!  
 “Farewell!” Having said this, and taken  
 every one by the Right-Hand, he cover-  
 ed himself, and thus expired.

THAT *Cyrus's* Empire was the noblest  
 and most extensive in *Asia*, is even con-  
 firmed by it self. It was terminated to  
 the East by the *Red Sea*; to the North  
 by the *Euxine-Sea*; to the West by *Cy-*  
*prus* and *Egypt*; to the South by *Æthi-*  
 3 *opia.*

*opia.* 'And tho' of such an extent, was governed by the single Will of *Cyrus*. And to those who were subject to him, he shew'd *all* Kindness and Regard, as to Children, and they paid *Cyrus* Duty and Respect, as to a Father. Immediately on *Cyrus's* death, his Sons fell into dissensions, Citys and Nations revolted, every thing tending to Ruin. To shew that what I assert is Truth, I will begin by Things Divine.

I KNOW that in the early times of their Institution; the King and those that were subject to him, were religious Observers of their Oaths, and steady to their Promises, even to the most Criminal. If they had not been so, and that opinion of them had prevail'd, no one would have trusted them; as at this time no one will, since their Impiety is notorious. Neither had the Commanders of the Army, in the Expedition with *Cyrus*, put the Confidence in them they did. But relying on the antient opinion of their Faith, they deliver'd themselves into their hands, and being brought to the King, had their  
Heads

 Heads cut off. And many Barbarians in that Expedition perished in different ways by their Treachery and Deceit.

WITH respect likewise to these things, they are now degenerated from what they were. For in their primitive Institution, if any one hazarded himself for his King, or subdued any City or Nation, or performed any great or excellent Action, he had Honours conferred upon him. Now if any one, as *Mithridates* did *Arioharsanes*, betrays his Father, and as *Leomitres* his Wife and Children, and his Friends Children, left as Hostages in *Ægypt*, in violation of the most solemn Oaths and Engagements; he is esteemed to have done what is profitable to his Prince, and is loaded with the highest Honours. “ The “ *Asiatics* being Spectators of these “ things, are themselves sunk into Impiety and Injustice. For Governments “ always resemble their Governors, and “ the Prosperity or Declension; the Vigour or Decay of all States; is derived “ from the Virtues and Vices, the Abilities “ or Weakness of their Rulers.” For this reason,



reason, they are more unjust now than they were formerly. They are likewise more corrupt with respect to Riches. For they don't only imprison such as are highly Criminal, but the Innocent; and contrary to Justice, enforce the payment of their arbitrary Impositions. So that they who have great Estates, are under the same Apprehensions as those that are involved in great Crimes. For this reason they won't associate with the Better Sort, nor dare they enlist themselves in the King's Army. Therefore those that are at war with them, may securely ravage the Country without any opposition, if they are dispos'd to do it; which is owing to the Impiety of the *Persians* towards the Gods, and their Iniquity towards Men. Thus are their Minds and Dispositions debauched to what they had been in their first Institution.

HO W defective they are in the care of their Bodies, I will in the next place relate. It was part of their Institution, not to spit, or blow the Nose; but it is manifest, this was not intended to spare the  
the

the Discharges of the Body, but they intended to disperse those Humours by Exercise and Sweat, and by that means to fortify their Bodies. And the Custom of not spitting or blowing the Nose yet continues, tho' that of exercising is not practised. They likewise originally used to make only one Meal a day, that the rest of the day might be employed in Action and the dispatch of Business. And that Custom yet continues. — But beginning their Meal very early, they continue eating and drinking till the latest Sitters-up go to Bed.

IT was likewise an Institution among them, not to bring large Bottles to their Banquets ; evidently thinking, that by not drinking to excess, they should neither weaken their Bodys nor impair their Understandings. And that Custom too continues, of not bringing such Bottles ; but they drink to such excess, that instead of bringing in, they are carried out themselves, not being able to walk without help. It was also a Custom of their Countrys when they were on a Journey, neither  
to

to eat nor drink, nor to do publickly what is the necessary Consequence of both. Abstinence from these things yet continues: But their Journeys are so short, that their abstaining from those Necessitys is nothing wonderful or extraordinary.

Book VIII.

FORMERLY they went a hunting so often, that those Chaces were sufficient Exercise for themselves and their Horses. But since King *Artaxerxes* and his Companions have debauched themselves with Wine, they don't so frequently go out themselves, nor lead others those Chaces. Wherefore, if some, from a Fondness to Exercise, have gone out a hunting, they have manifestly incurred Envy and Hatred from those who thought it a Mark of Superiority, and of being better than themselves.

THE Custom yet likewise continues of a publick Education of the Children; but the Practice of Horsemanship is neglected, because there are no publick Assemblies where they can gain Applause by those Exercises. And this Institution

is



Book VIII. is in every Circumstance altered. That  
 the Boys hearing the just and equitable  
 Determinations of private Causes, were in-  
 structed in Justice and Equity; For now  
 they see those certainly prevail, who give  
 the most exorbitant Bribes. Formerly like-  
 wise, Boys were taught the Virtues of the  
 several Productions of the Earth, by  
 which means they made use of such as  
 were good, and abstained from those that  
 were noxious. At this time they seem  
 to be only instructed how to do the most  
 hurt, therefore Deaths and Poisonings are  
 no where so frequent as amongst them.  
 And they are now much more luxurious  
 than in *Cyrus's* time. For then they prac-  
 tised the *Persian* Institutions and Tem-  
 perance, and conformed to the Dress and  
 Elegance of the *Medes*; but now they  
 have suffered the Severity of the *Persians*  
 to be quite extinguished, and retain the  
 Effeminacy of the *Medes*, which Effem-  
 inacy and Delicacy of theirs, I have a  
 mind to explain.

IN the first place, it is not sufficient  
 for them to have soft Couches, but they  
 must

must have Carpets for their Feet, that the Floors may not by resistance make a Noise, but that the Carpets may break the Sound. There is no diminution of what Victuals used formerly to supply their Tables, but new continually invented. And the like in Sauces, for they are provided with Cooks who supply them with variety in both kinds. In Winter it is not sufficient for them to cover their Heads, their Bodies and their Feet; but they have Hair-Gloves for their Hands. In Summer, the Shade of Trees and of Rocks does not satisfy them, but under these, Men stand near them with artificial Shades contrived on purpose. If they possess a great Number of Cups, they are puffed up with it as a piece of Magnificence; and if these be unjustly acquired, they don't consider it as infamous. For Injustice, and a sordid Love of Gain, is mightily encreased among them. Formerly it was a Custom of their Country's, never to be seen on foot on their Journeys, for no other reason, but in order to become more skilful Horse-Men. Now they have more Coverings on their Horses than on their Couches; for they are not so

Book VIII. careful of what concerns their Horses, as  
to fit soft and at their ease.

WITH respect to the Affairs of War, is it probable they should not be very much inferior to what they were at first? It was customary in the beginning, that those who possessed Lands should furnish Horse-men for their Army and pay those that were in Garrisons, if they fought in defence of the Country. Now, Porters, Cooks, Drawers, Bedmakers, Dressers, Waiters at the Baths, Servants at Table, and Perfumers are enlisted in their Horse by the Great Men, that they themselves may make an advantage of their Pay. These make an Appearance in Number, but are of no Use in War; which is manifest in Experience, for their Enemies have a freer Passage thro' their Country than their Friends. When *Cyrus* had broke them of the Custom of engaging at a distance, he armed with Breast-Plates both them and their Horses, and gave every one a Javelin in his Hand, which they might use in a close Battle; but now, they neither engage at a distance nor at hand. The Foot  
have



have yet Shields and small Swords or Cut-laces as in *Cyrus's* time, but they will not venture to come to an Engagement. Neither are the Chariots of that Use *Cyrus* designed them. For he had made brave and skilful Drivers, by bestowing Rewards and Honours upon them who would fall on the heavy-armed part of an Army. The *Persians* now scarce knowing who are in the Chariots, imagine, that such as are unexercised in Driving, understand it as well as those that have practiced it. They do indeed make an Attack, but before they can break into the Enemy's Ranks, some of their own accord fall off, others jump down and get away, so that the Chariots being without any Guides, frequently do more injury to their Friends than to their Enemies. Since they themselves have been sensible how much they are defective in martial Affairs, they yield to others, and none of them engage in a War without the help of the *Greeks*, whether it be a Domestick Quarrel, or with the *Greeks* themselves; for they can't engage even in a War with the *Greeks* without the assistance of *Greeks*.

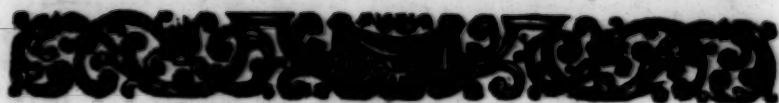
## CYROPÆDIA

NOW I think, I have executed what I undertook. For I say, it is evident; That the *Persians* and their Allyes, have less Piety towards the Gods, less Duty and Regard to their Relations, are less just and equitable in their Dealings with others, more effeminate, and less fitted for War, than they were in their first Institution. If any one thinks differently, let him consider their Actions, and he will find them confirm what I say.

THE END.



AN



A N

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Referring to the Principal Mat-  
ters HISTORICAL ;

And also,

To the Observations Natural, Religious,  
Moral, Political, Military, &c. con-  
tained in the foregoing Translation, in  
TWO VOLUMES.

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